
This is a reproduction of a library book that was digitized by Google as part of an ongoing effort to preserve the information in books and make it universally accessible.

GoogleTM books

<http://books.google.com>



ANDOVER-HARVARD LIBRARY



AH 5LWS R

Harvard Depository
Brittle Book

A PRACTICAL

HEBREW GRAMMAR



BISSELL

OT. Philol

891

chg
#1.75

364
Bissell
=



LIBRARY
OF THE
DIVINITY SCHOOL.

Rec'd
10 May, 1892.

A

PRACTICAL

INTRODUCTORY HEBREW GRAMMAR

BY

EDWIN CONE BISSELL

PROFESSOR IN HARTFORD THEOLOGICAL SEMINARY



HARTFORD, CONN.
THE HARTFORD THEOLOGICAL SEMINARY
1891

1892, May 10.
Divinity School.

COPYRIGHT, 1890,
BY EDWIN CONE BISSELL.

PRINTED BY J. S. CUSHING & Co., BOSTON.

PREFACE.

THIS Grammar differs from other primary Hebrew Grammars chiefly in two respects: its compactness of form — attained, it is believed, without loss of important matter — and the facilities it offers for acquiring, during the study of the grammatical principles, a choice Hebrew vocabulary. All words used in the Hebrew Bible over fifty times, the most of those used between twenty-five and fifty times, and not a few of those, of connected roots, used less than twenty-five times are here found, and they are the only Hebrew words employed in the book. Seven hundred of them are made use of in Parts 1 and 2, and three hundred in the additional Exercises (pp. 123–130). It is, of course, to be expected that the student will make special effort to memorize these words as they occur; but the process, it is confidently hoped, will be greatly facilitated by the structure of the Grammar itself. 1. The words are arranged in the several Vocabularies under their respective root-forms. 2. They are very generally accompanied by notes and mnemonics for the purpose of calling special attention to them and fixing them in mind. 3. They are used in the illustrations of principles; in the various tables of inflected forms; and, all of them, in the Exercises for translation. 4. Attention is repeatedly called to them by a careful system of cross references. 5. An alphabetical list is given (pp. 118–120) to serve as a test of the student's acquaintance with the Vocabularies already gone over, as well as for general reference. 6. The Exercises for translating Hebrew into English are purposely placed apart from the Vocabularies in order to encourage independence of them. 7. And, finally, in Ap. ii. (A) about six hundred of the words are associated together in the form of synonyms; and (B) three hundred of similar form or sound are discriminated from one another. Among many advantages of this method, it has been found that, without any considerable increase of the time required to master the principles of the Grammar, the student, while so engaged, has also made a fair beginning in the much neglected departments of Hebrew etymology and synonymy; and, still better, acquired a vocabulary sufficient to enable him to read at sight in the historical books of the Bible. The use of mnemonics is simply incidental to the general plan; but, far-fetched and even ridiculous as some of the suggestions are acknowledged to be, they have proved, after an experience of some years, very effective for their purpose. The only other systematic attempt of the kind with which I am acquainted is that of Stier (*Hebräisches Vocabularium*, Leipz., 1871), who, however, used the system to a very limited extent.

In the arrangement of material, especially of §§ 14-37, I have aimed to be practical rather than strictly scientific. A smaller type has often been made use of for subordinate matter; but very little has been inserted in the body of the work for mere reference.

In the Exercises and in the illustrations of rules, I have sought to confine myself to strictly Biblical expressions. Large use has been made throughout of the inductive principle in the form of presentation.

In treating of the Accents, on the basis of the well-known works of Professor Wickes (Oxford, 1887, 1881), the subject, it is hoped, has been somewhat clarified and simplified. This section, however, might well be omitted until the rest of the Grammar has been learned.

The slight changes made in the nomenclature and classification of the Verb are in harmony with the expressed opinions, if not with the actual practice of some of the best recent grammarians.

The references by numbers, in the Exercises and Word-list, to the Vocabularies, and in the Vocabularies to the appended notes, will be readily understood. The absence of an index will, perhaps, be less keenly felt, in view of the unusually full Table of Contents, which, it is thought, will serve important practical uses both of the student and the teacher.

A chapter, to conclude the work, on the formation of Hebrew words was begun, but subsequently abandoned on reading Strack's notice of the investigations of Professor Barth of Berlin, still in progress, in this department (see *Theol. Literaturblatt*, 1890, Nr. 18). They seem likely to make necessary an entire reconstruction of what has hitherto been thought and written on the subject.

It is doubtless too much to expect that other instructors in Hebrew will always agree with me in what has here been said or purposely left unsaid, especially touching points on which they fail to agree with one another. Those most familiar with recent Hebrew grammatical literature will readily discover that I have been much influenced by the grammars of Gesenius-Kautzsch (25th ed., Leipz., 1889), König (Leipz., 1881) and Strack (3d ed., Berlin, 1890), my large indebtedness to whom I gladly acknowledge.

I wish, also, to give expression to a warm sense of gratitude to numerous colleagues, who, having received advanced sheets of my grammar, have materially aided me with friendly criticisms and valuable suggestions.

EDWIN CONE BISSELL.

HARTFORD, March 2, 1891.

TABLE OF CONTENTS.

§ 1. *The Alphabet*:—of what it consists—final letters—*B'ghadkh'phath* letters—pronunciation of certain other letters—division of letters according to the organs of speech used in pronouncing them—exercise pp. 1, 2

§ 2. *The Vowels*:—the three primary—their modifications in tabular form—use of circumflex accent—"vowel letters" and what they severally represent—table of class, character, name, sound, and quantity of the vowels—remark on the character *é*—on means of distinguishing *Qāmeç* from *Qāmeç hāṭūph*—other ambiguous signs for vowels—where the vowels are written—exceptions—*Šwā* and the *Hāṭēphs*—vocabulary with notes—exercises pp. 3-6

§ 3. *The Syllable*:—number in a word—beginning—device if beginning with two consonants—"vocal" *Šwā*, what and where found—exception to rule for syllable—to that for *Šwā*—end of a syllable—a final one—an audible consonant and *ṽ* at the end of a syllable not final—final *Kaph* or two audible consonants ending a word—meaning of "audible"—a shut, doubly shut and sharpened syllable—an open syllable—vowel of an open syllable—of a shut syllable—half-open syllables—how distinguished—vowel of a shut final syllable with the tone—of a shut penultimate syllable—a toneless sharpened syllable—the tone—how marked—*Methegh* what and where found—with the conjunction *ṽ*—vocabulary and notes—exercise pp. 6-9

§ 4. *Other Characters used in the Hebrew text*:—*Dāghēš lene*—when used—the dot sometimes found in final *ṽ* and *ṽ*—D. l. after a disjunctive accent or at the beginning of a new sentence—D. forte—how distinguished from D. l.—when used with the *B'ghadkh'phath* letters—different kinds of D. forte—*Raphe*—original and present use—*Maqqēph*—*Q'rē* and *K'ṭhīb*—further use of the circle—a perpetual *Q'rē*—special dots (*Puncta extraordinaria*)—end of a verse how marked—vocabulary with notes—exercise pp. 10-12

§ 5. *The gutturals and quiescent letters*:—the guttural letters—of *ṽ*—of *ṽ*—in what all are peculiar—D. f. implied—with what letters—when not implied changes required—class of vowels favored—*i* and *u* how changed—vowels short and long with a final guttural—*Pathaḥ* furtive and the tone or with accretions—gutturals and *Šwā*—character of the *Hāṭēph*—the vowel preceding a *Hāṭēph*—peculiarity of *ṽ*—of its losing consonantal force—final *ṽ* following a silent *Šwā*—the letter *ṽ*—when *ṽ* and *ṽ* are used as consonants—vocabulary with notes—exercise pp. 12-14

§ 6. *Changes in Vowels*:—causes working to produce them—how far possible—immutable vowels—a tone long vowel in a shut or loosely shut syllable—in a sharpened syllable—vowels of a shut syllable if it be opened—effects of Pause on a short vowel—as to an original or a dropped vowel—on the tone—effect on vowels if the tone be moved forward one syllable—difference in nouns

and verbs in this respect — removal of the tone still another syllable — vocabulary with notes — exercise pp. 14-16

§ 7. *The Accents*: — table of no., names, form and position of prose accents — derivation of names — accents where found — rule if not on tone syllable — on what their power depends — accents marking highest, high and low tones — meaning of disjunctive and conjunctive — accent closing a verse — general law governing accentual division — object primarily aimed at — main accents where placed — accents as marks of punctuation — accents used to mark the main dichotomy — the minor dichotomy in the Šillûq clause — in 'Athnâḥ clause — order of the conjunctives — of an occasional double system of accentuation — form of Pâšēq and its use — poetic accents where found and their use — law governing them in the major dichotomy — in the minor dichotomy pp. 16-21

§ 8. *The Personal Pronoun*: — table of forms — the form of אֲנִי — אַתָּה — הוּא — הִיא — נַחֲנוּ — אֲנִי — original form of 2d pers. sing. and pl. — Dāghēš in דָּמָה, הִנֵּה — oblique cases of pronoun how indicated — vocabulary with notes — exercise p. 22

§ 9. *The Article*: — table of forms — for what original form accounts — Art. before gutturals — in the second syllable from the tone and when not lengthened to Qāmeç — original force of art. — when found with הָרָה, הָרָה, הָרָה — before a letter having Šwā — vocabulary with notes — exercise pp. 23, 24

§ 10. *Demonstrative and Relative Pronoun*: — table of dem. pronoun — that for the remote object — Dāghēš in the ל of אֵלֶּה — other use of וְהָ, וְהָ, וְהָ and וְהָ — the form הִלּוּחַ etc. — position of dem. pronoun — as an adjective — with another adjective — the adjective as predicate — when qualifying — if the subst. be definite — the Rel. pronoun — contracted form — uses — as a sign of relation — a conjunction — vocabulary with notes — exercise pp. 24, 25

§ 11. *The Interrogative Pronouns and Particles*: — forms — table showing pointing of מַה — use of מִי and מַה respectively — the Dāghēš following מַה — the interrog. pronoun as Genitive — מַה before adjectives and verbs — other uses of מִי and מַה — the interrog. particles — pointing of הָ — when used — its relation to אִם — when an alternative is suggested — אִי without a pronom. suffix — with other adverbs — an interrog. pronoun or particle unnecessary to a question — the D. forte following הָ — הָ with לֹא — vocabulary with notes — exercise pp. 25-27

§ 12. *The Inseparable Prepositions*: — meaning of בּ, ל, כ — their pointing — two Šwās coming together at the beginning of a syllable — independent form of these prepositions and when used — pointing before יְהוָה — vocabulary with notes — exercise pp. 27, 28

§ 13. *The Preposition מִן and Wāw Copulative*: — how מִן is written — in the case of gutturals following, or וְ — with הָ and וְ — before letters having Šwā — before וְ — before יְהוָה — how the conjunction וְ is pointed — before a guttural — the labials or a letter having Šwā — before the tone syllable, especially with words associated in pairs — before וְ excepting יְהוָה — vocabulary with notes — exercise pp. 28, 29

§ 14. *The Strong Verb*: — roots of words — how verbs are classified — weak verbs — origin of names of weak verbs — examples — why verbs having gutturals are classified as strong verbs — table of Perfect of strong verb — how formed — origin of the several pronominal fragments — endings not taking the tone — the vowels *a*, *e*, *o* in final syllable before affixes beginning with a vowel and having the tone — vocabulary with notes — exercise pp. 29-31

§ 15. *The Infinitive and Imperative* : — table of each — what the two Infs. are — vowels of each — Inf. cstr. how used — Inf. abs. — the syllable formed by prefixing ה to Inf. cstr. — ground-form of Imp. — the endings — the Imp. how used — a command in the third person — with a negative — the first vowel in הַיְיָ — lengthened form of Imp. — vocabulary with notes — exercise . . pp. 31–33

§ 16. *The Imperfect and Participles* : — table of the Impf. — why there are prefixes as well as affixes — origin of them — the terms Perf. and Impf. — the former how used — the latter — table of Parts. — whence the Part. pass. — how the Parts. are used — time indicated — original forms and how changed — based on what other form — vocabulary with notes — exercise pp. 33–35

§ 17. *Intransitive verbs* : — principal vowel of a verb — distinction between trans. and intrans. verbs — what the latter indicate — inflection of verbs middle \bar{e} — not always taking a in the second syllable of Inf. cstr., Imp. and Impf. — inflection of verbs middle \bar{o} — forms following the Perf. — the Inf. with a fem. ending — middle a verb taking a in second syllable of Impf. — vocabulary with notes — exercise pp. 35, 36

§ 18. *Lengthened form of the Imperfect and Wāw Consecutive* : — analogy of Imp. followed — formation of Cohortative — tone — where Cohortative is found and its force — the vowel before ah — peculiar sequence of Perf. and Impf. in Hebrew — how indicated — original form of this $wāw$ — how joined to the verbs it affects — how preceded — form of $Wāw$ c. with Impf. and the tone — before \aleph of 1st Pers. — before י — tone in 1st Pers. sing. — sometimes joined to Cohortative — form of $Wāw$ c. with the Perf. and the tone — uses of projection of tone — vocabulary with notes — exercise pp. 36–39

§ 19. *Voices of the Verb* : — ground-form of verb — name Qal — form found in lexicons — how translated — represented as the root of the word — Denominatives — derived stems — “conjugations” or Voices — how formed — whence their usual names — infelicity of nomenclature and how changed — all verbs not found in all voices — vocabulary with notes pp. 39, 40

§ 20. *The Niqṭal* : — partial table of forms — the voice how formed — original of vowel of 1st syllable — where prefix נ appears — the Inf. cstr. and related parts — use of aspirate נ — characteristic signs of the Ni. — the tone sometimes retracted — vowel of Impf. 1. sing. — forms of Inf. Abs. on what based — inflection of Ni. and Qal — meaning of Ni. — vocabulary with notes — exercise pp. 40–41

§ 21. *The Qittāl, Quttāl and Hithqattāl* : — most characteristic mark of these voices — the one common to the first two — vowel of 1. syl. of Qi. — original vowel of 2. syl. where appearing and where become \bar{e} — original vowel of Inf. abs. — prefix of Parts. here and in following voices — three verbs taking e in last syl. of Perf. — where D. forte is dropped from middle radical — further characterization of Qu. — formation of Hithq. — syncopation of נ — change required if 1st radical be a sibilant — if נ , ך , ש etc. — force of Qi. voice — of Qu. — of Hithq. — vocabulary with notes — exercise pp. 42, 43

§ 22. *The Hiqtāl and Hoqtāl* : — partial table of forms — characteristic mark of these voices — original vowels of Hi. Perf. and how changed — Inf. cstr. and related parts — final vowel of Inf. Abs. — the Ho. Part. — shortened forms of the Imp. and Impf. in the Hi. of strong verbs — same with inflectional or other additions — use of the Jussive — analogy of form with that of $wāw$ c. — meaning of Hi. with and without a personal object — meaning of Ho. — vocabulary with notes — exercise pp. 44, 45

§ 23. *Guttural Verbs—An Initial Guttural*:—what guttural verbs are—former rules recalled—table of an inflected guttural verb—points of difference from an ordinary strong verb: as to Šwâ; a performative letter whether closely or loosely joined to it; the initial guttural, if doubling be called for—the vowel *i* of the Q. Imp.—why some forms of חִזַּק are given—why the Qi. and Qu. are omitted—vocabulary with notes—exercise pp. 45–47

§ 24. *Verbs with a Medial Guttural*:—table of forms—additional changes required—why בִּרְךָ is used in Qi. and derivative voices—the vowel heightened through omission of D. forte—the letter ך before syllables beginning with ב and having the tone—vocabulary with notes—exercise pp. 48, 49.

§ 25. *Verbs with a Final Guttural*:—table of forms—characteristics of gutturals most widely exhibited; Pathah furtive; *a* instead of *o* and of *e*; a helping vowel in Perf. s. 2. f. of all voices—no special peculiarities in the Qu., Hithq. and Ho. voices—vocabulary with notes—exercise pp. 49–51

§ 26. *Nouns.—Gender and Number*:—the two genders—objects regarded as neuter in other languages—form of masc. nouns in the sing.—endings of fem. nouns in sing.—how nouns of common gender are indicated—what the ending הָ often represents—the ending ן in nouns following a consonant—gender of Adjectives—numbers of nouns—ending of masc. pl.—of fem.—of du.—how the last is used—table of forms—how the several endings of the pl. are added to the noun—changes required in changeable vowels—nouns with a fem. ending in sing. having ים in the pl.—origin of ending ות —uses of pl.—vocabulary with notes—exercise pp. 51–53

§ 27. *Ancient case endings—The Construct State*:—original forms for Nom. and Gen. case—form for Accus. still found—how used and name—how distinguished from fem. ending—when appended to words ending in הָ —Heb. use of prepositions instead of case endings—its mode of representing the Gen. relation—effect on changeable vowels of word in the construct—table of forms—change in terminations of pl. and du.—in הָ of the fem.—in הָ —other occurrences of the construct—vocabulary with notes—exercise pp. 53–55

§ 28. *The Noun with Pronominal Suffixes*:—table of suffixes for a sing., pl. and du. noun—change of הָ to ך in 2d pers. of pronoun—the other fragmentary endings—nouns ending in a consonant and those ending in a vowel—the “connecting” vowel—original form of cstr. in pl. and du. forms—the sing. 1. c. and the pl. 2. f.—the “heavy” suffixes—poetic forms of certain endings—the effect of Pause—table of noun with suffixes—has here an immutable vowel—what the suffixes denote—cstr. form of fem.—fem. of pl. nouns—other endings than those of table—Omission of Dāghēš in the כ of 2. pers.—vocabulary with notes—exercise pp. 55–57

§ 29. *First Class of Nouns*:—how nouns with mutable vowels are divided—relation to tone—table of forms—what the first class includes—to what the terminations are added—words beginning or ending with a guttural—feminines of the form נְרוּלָה —words of the form נְרִי or נְרִי —vocabulary with notes—exercise pp. 57, 58

§ 30. *Second Class of Nouns*:—what it includes—law of inflection of words of the form of עֹלָם —the Ni. Qu. and Ho. Parts. so inflected—monosyllables with a mutable *ā*—table of forms of אֵיב —same as Q. Part. act.—law of inflection—monosyllables in *ē*—words of form חֹנָה in cstr. and their law of inflection—vocabulary with notes—exercise pp. 59, 60

§ 31. *Third Class of Nouns*: — what it includes — table of forms of **דָּבָר** — when *a* is thinned to *i* — words of the form **זָכֵן** in cstr. — **שָׁדָה** included in this class — peculiar form of some words when additions are taken — table of forms of a fem. of this class ending in **הָ** — to what the endings are added and the law of vocal changes — form of the du. — vocabulary with notes — exercise . . pp. 60–62

§ 32. *Fourth Class of Nouns*: — were originally monosyllabic — their vowels — device for pronouncing — origin of name “Segholate” — change in Segholates of the *a* class — of the *i* and *u* classes — absolute form of words in first two classes — monosyllabic form sometimes retained — table of forms of **כֶּלֶךְ** — law of inflection — the cstr. sing. — characteristic vowel of the inflected forms of words of the *u* (or *o*) class — exceptional pl. forms — how cstr. pl. is actually formed — vocabulary with notes — exercise pp. 62, 63

§ 33. *Fourth Class of Nouns* (continued): — table of words with gutturals — helping vowel of Segholates having a guttural for its second or third letter — exception to second part of rule — case of S. of the *u* class — those of the *i* class whose first letter is a guttural — table of feminines formed from masc. S. by the addition of **הָ** and rule of inflection — table of proper fem. S. — what they are and how inflected — double form of some nouns — vocabulary with notes — exercise pp. 64–66

§ 34. *Nouns of Peculiar Formation*: — table of such nouns — explanation of their peculiarities: why **אָחִי**, **אָחִים**; ending of **אָחִית**; **הָ** in **אָמְרוּת** pl. of **כֶּלֶךְ** and **עֵיר** — other nouns in preceding vocabularies — vocabulary with notes — exercise pp. 66, 67

§ 35. *The Cardinal Numbers*: — vowels of first syllable of word for *one* — the Dāghēš in **שְׁתֵּים** — numeral for *one* an adj. — for two — parts of speech and gender of those from 3 to 10 — table of various card. numbers: those from 11 to 19 how formed — the form **עֶשְׂרִי** — the two perpetual Q-rēs — num. for 20 — those from 30 to 90 — position of those from 2 to 10 as it respects the noun — use of fem. du. of a cardinal — the ordinals 1 to 10 — above 10 — “fourth” — idiomatic expressions pp. 67–69

§ 36. *The Strong Verb with Suffixes*: — those of the Inf. cstr. and Part. excepting 1st Pers. — what the “verbal” suffix always denotes — the nominal — the verbal suffix with the Part. — vowels of the verb how affected by suffixes — the Inf. with the suffixes **הָ**, **כֶּם**, **כֵּן** — that of the form **קָטַל** — table of the Perf. with suffixes — two ways of expressing the Accus. after a verb — suffixes generally those of the noun — union vowel in the Perf. — exception — in the Impf. and Imp. — changes in the verb before receiving suffixes — changes produced by suffixes — the tone — verbs ending in a vowel — contracted forms — reflexive action how expressed — the Hi. with suffixes — the Qi. and Hithq. — Intrans. verbs how different — vocabulary with notes — exercise pp. 69–71

§ 37. *Strong Verb with Suffixes* (continued): — those of the Impf. and Imp. in tabular form — forms ending in a vowel — final *ō* of Impf. before **הָ**, **כֶּם**, **כֵּן** — of the Imp. — how union vowel is changed — **זֶה** Demonstrative: its origin and how it affects forms — verbs having *a* in last syllable of Impf. and Imp. — the Hi. and Qi. Impf. — vocabulary with notes — exercise pp. 72, 73

§ 38. *Particles with Suffixes — Adverbs*: — table of forms — in some cases typical, in others, including all — suffixes generally those of noun, but may have

ן demonstrative—include the copula—excepting ׀ך have a cstr. form—other adverbs having some of the nominal suffixes—vocabulary with notes—exercise pp. 73, 74

§ 39. *Particles with Suffixes—Prepositions*:—such Prepositions in tabular form—forms of ׀ן—difference between את with and את (את) with suffixes—ם like former—like ל, ב, an idiomatic phrase—pleonastic use of ל—form of אל, ע, ל in pl. and why—in poetry—other Prepositions actually taking a pl. form—vocabulary with notes—exercise pp. 75, 76

§ 40. *Degrees of Comparison*:—no special forms in Hebrew—how the Compar. degree is expressed—other uses of ׀ן—various ways in which the idea of superlativeness is expressed—vocabulary with notes—exercise pp. 76, 77

§ 41. *Weak Verbs—Verbs א"פ*:—distinction previously noted—verbs having א as their first radical—table of a א"פ verb in the Impf.—their characteristic—list of these verbs conveniently arranged for remembering—two other verbs occasionally following this analogy—vocabulary and notes—exercise pp. 78, 79

§ 42. *Verbs נ"פ*:—the inflected forms of such verb tabulated—ן closing a preform. syllable and having a Šwā—when assimilation does not take place—other verbs of this class having α in Q. Impf. and still others, α or ō—vowel of the sharpened syllable of the Ho.—ן in the Q. of some verbs at the beginning of a syllable with Šwā—further change in the Inf. cstr.—the verb לך—נתן in the Q. Perf., Inf. cstr. assimilating its final ׀ before ׀ or another ׀—the final vowel of Imp. and Impf.—Inf. cstr. inflected as Segholate noun of the i class—vocabulary with notes—exercise pp. 79–81

§ 43. *Verbs ו"פ*:—table of forms—the three classes of ו"פ verbs—characteristic of first class—what takes place when the first radical is dropped in Impf. and related forms—when it is retained—the eight verbs regularly dropping first radical—the three retaining ׀ in the Imp.—in verbs originally ו"פ how ׀ is treated when not initial: as a consonant, as a vowel—the Qi. and Qu. voices—frequent form of Imp. in these verbs—the verb יל—יכל—the second class of these verbs (originally ו"פ)—the analogy they follow—their inflection—how distinguished from verbs ׀"פ—third class of verbs (orig., ו"פ) characterized (Q. and Hi.)—Ni. and Ho. voices—number of verbs in the class—vocabulary with notes—exercise pp. 81–84

§ 44. *Verbs ׀"פ*:—table of forms—main irregularity—original and present form of the Q. Perf.—Inf. cstr. and Imp.—Impf.—Part. act. and pass.—Perf. and Part. of intrans. verbs—Ni. Perf. and Part.—Hi. Perf. and Part.—fem. pl. forms of Imp.—change before the affixes beginning with ׀ and ׀—change of tone effects a change of vowels in some parts of Ni.—alternative form in Hi. Impf. and Imp. of ׀ן—tone in these verbs—intrans. verbs middle ō—verbs having ō in the Inf. and related forms—peculiarity of the Jussive and wāw c. forms in Q. and Hi. of these verbs—vocabulary with notes—exercise . . pp. 84–86

§ 45. *Verbs ו"י and the Intensive Voices*:—table of forms—characteristic change—effect on some forms—how inflected in the Q.—in the other voices—words of this class most used—Q. and Hi. Impf.—probability as to the original middle radical—׀ as second radical in the Q. Perf.—the intensive voices of these verbs—how the intensive effect is secured—vocabulary with notes—exercise pp. 86, 87

§ 46. *Verbs ע"ע* : — table of forms — chief irregularity — effect on the vowels — why *ē* as stem vowel in Hi. Perf. — vowels of preformatives in open syllables and the original *a* — use of a helping vowel (Perf. *ō*, Impf. *é*) — difference from verbs ע"ע — basis of rule for Ho. — device for showing this class of verbs when there is no affirmative — Jussive and wāw c. forms — the intensive stems — their names — nouns from verbs ע"ע (ע"ע) and ע"ע — vocabulary with notes — exercise pp. 88-90

§ 47. *Verbs ל"ל* : — table of forms — what these verbs really are — where the third radical appears — uniform principles of inflection : respecting ending of Perf. 3. s. m. and fem. ; the original *l* — disappearance of ל — ending of Inf. cstrs. — of ground-form of Imp., of Impfs. and Parts. — *l* before the ending ל — the Hithq. voice — the Cohortative — vocabulary with notes — exercise .. pp. 90-92

§ 48. *Verbs ל"ל* (continued) : — table of apocopated forms — a peculiarity of ל"ל verbs respecting apocoptation — forms apocopated and effect : Qi. Imp. — Hi. Imp. — Q. Impf. — Ni. and Qi. Impf. — Hi. Impf. — forms of Q. and Hi. if the first radical be a guttural — the verb ל"ל — apoc. forms of ל"ל and ל"ל — other forms of the same — peculiarities of the verb ל"ל — effect when apocopated — vocabulary with notes — exercise pp. 92-94

§ 49. *Verbs ל"ל* : — table of forms — origin of peculiarity in the inflection — forms ending in ל"ל — Q. Imp. and Impf. — all other forms where ל"ל ends a syllable : before affirmatives beginning with a consonant ; beginning with a vowel — intransitive verbs — the Hithq. voice — further likeness to verbs ל"ל — vocabulary with notes — exercise pp. 94-96

Paradigms, Exercises in Translation, and List of Words : — Table (in full) of the Strong verb קטל, pp. 98, 99. — of the Weak verb קום, pp. 100, 101. — of the Weak verb סבב, p. 102. — exercises in translation (Hebrew into English), pp. 103-117. — list of words found in vocabularies, alphabetically arranged, pp. 118-120. — abstract of notes to vocabularies, pp. 121, 122.

APPENDIX I. Additional exercises in translation, with vocabulary, pp. 123-130.

APPENDIX II. (A) List of Synonyms. — (B) Words (of similar sound or form) to be distinguished, pp. 131-134.

PART I.—CHARACTERS AND SOUNDS.

§ 1. THE ALPHABET.*

FORM.	NAME.	EQUIVALENT.	NUMERICAL VALUE.
א.	Āleph	—	1
ב.	Beth	bh, b	2
ג.	Gimel	gh, g	3
ד.	Dāleth	dh, d	4
ה.	Hē	h	5
ו.	Wāw	w	6
ז.	Zāyīn	z	7
ח.	Ḥēth	ḥ	8
ט.	Tēth	ṭ	9
י.	Yōdh	y	10
כ. and ך.	Kaph	kh, k	20
ל.	Lāmedh	l	30
מ. and ם.	Mēm	m	40
נ. and ן.	Nūn	n	50
ס.	Ṣāmekh	ṣ	60
ע.	Āyin	—	70
פ. and ף.	Pē	ph, p	80
צ. and ץ.	Qādhē	q	90
ק.	Qōph	q	100
ר.	Rēš	r	200
ש. or שׁ.	Štn or Štn	s, š (sh)	300
ת.	Tāw	th, t	400

* REM. — The perpendicular stroke is used everywhere to mark the penult when it is on the penult. Rules for the vowel sounds are given in

§ 2. THE VOWELS.

1. From the three primary vowel sounds, *a*, *i*, *u* (pronounced *ah*, *ee*, *oo*), the remaining vowels arose. Their various modifications, taking place in Hebrew, are shown in the following table. A vowel having no mark above it represents its short sound.

From <i>a</i> came	From <i>i</i> came	From <i>u</i> came
â (= <i>a</i> + <i>a</i>)	î (= <i>i</i> + <i>i</i> or <i>i</i> + <i>y</i>)	û (= <i>u</i> + <i>u</i> or <i>u</i> + <i>w</i>)
ā (lengthened by tone)	ê (= <i>a</i> + <i>i</i> or <i>a</i> + <i>y</i>)	ô (= <i>a</i> + <i>u</i> or <i>a</i> + <i>w</i>)
é (see next table)	ē (heightened by tone)	ō (heightened by tone)
e (see next table)	e (by deflection or the shortening of ē)	o (by deflection)
i (by thinning)	ě (shorter form)	ô (shorter form)
ă (shorter form)	• (shortest form)	• (shortest form)
• (shortest form)		

2. Of these vowels those marked with the circumflex accent (*â*, *î*, *ê*, *û*, *ô*), being long either by nature or contraction, are no longer changeable. The rest are subject to the changes noted.

3. ¹ קָאם *qam*. ² מַה *mah*, *meh*, *moh*. ³ לוּ *lu*, *lo*, מִי *mi*, *me*. Originally the Hebrew had no characters to represent the vowel sounds. There were four weak consonants, however, which served the purpose to a limited extent (י, ך, ם, נ), and are generally known as "vowel letters." נ stood for any vowel, but generally represented the *a* sound in the midst of a word.¹ ך at the end of a word stood for any vowel sound except *i* and *u*²; while י represented *u* or *o*, and י *i* or *e* either in the midst or at the end of a word.³ These characters being found ambiguous and insufficient by later Jewish scholars, a system of vocalization was invented (A.D. 600–800) for the purpose of fixing and preserving the traditional pronunciation. On introducing this change the use of the so-called vowel letters was not discarded, nor the consonantal text disturbed. The new system was simply combined, as far as possible, with the old. A vowel represented both by a vowel letter and one of the new characters was said to be fully, by the latter only, defectively written. The characters adopted, with their names, sounds, and quantity, were as follows (see § 1. R.):—

CLASS.	CHARACTER.	NAME.	SOUND.	QUANTITY.
A	ֶ	Qāmeç	<i>a</i> in father	ā or â
	ֶּ	“	“ “	â
	ֶ֫	Pāthah	<i>a</i> in fat	a
	ֶ֫֫	Hāṭēph-pāthah	“ “ (but shorter)	ă
	ֶ֫֫֫	Šwā	<i>e</i> in below	e
I	ִ	Hīreq	<i>i</i> in pin	<i>i</i> and (sometimes) î
	ִ֫	“	<i>i</i> in ravine	î
	ִ֫֫	Qērē	<i>e</i> in prey	ē and (sometimes) ê
	ִ֫֫֫	“	“ “	ê
	ִ֫֫֫֫	Sēghôl	<i>e</i> in met	e
	ִ֫֫֫֫֫	“	<i>e</i> in there	é
	ִ֫֫֫֫֫֫	Hāṭēph-sēghôl	<i>e</i> in met (but shorter)	ě
	ִ֫֫֫֫֫֫֫	Šwā	<i>e</i> in below	e
U	וּ	Šūreq	<i>u</i> in true	û and (rarely) u
	וּ֫	Qibbûç	<i>u</i> in put	u and (often) û
	וּ֫֫	Hôlem	<i>o</i> in note	ō and (often) ô
	וּ֫֫֫	“	“ “	ô and (rarely) ô
	וּ֫֫֫֫	Qāmeç-hāṭûph	<i>o</i> in on	o
	וּ֫֫֫֫֫	Hāṭēph-qāmeç	“ “ (but shorter)	ô
	וּ֫֫֫֫֫֫	Šwā	<i>e</i> in below	e

REM. 1. — The character é will be used for יֶ֫֫֫ only. By consulting the former table it will be observed that it is represented as coming from *a* (others say, *ay*). It is found in such combinations as גִּלְיָנָה *g-lé-nāh*, דְּבָרֶיךָ *d-bhā-ré-khā*. The Sēghôl in the word יִגְלֶה (= יִגְלִי) *yigh-leh*, is really equivalent to it; but it will be found sufficient for practical purposes to represent all other forms of Sēghôl by *e*, including two other forms from *a*, — as that in the first syllable of מֶלֶךְ (from מֵלֶךְ *me-lek*, and of יְדֶחַם *yedh-khem*, compounded of יָד and דָּחַם, — as well as the form from *i* or *ē*.

REM. 2. — The character ֶ֫, it will be seen, stands both for Qāmeç and Qāmeç-hāṭûph. Many times they are distinguishable only after one has become familiar with the derivation of words. In general, it may be said that the sign ֶ֫ = *o* only when the vowel concerned was originally *o*. The following rules cover most of the cases of its occurrence. The sign ֶ֫ = *o* (1) in a toneless closed syllable (חֶכְמָה *hokh-māh*); (2) before a guttural with ֶ֫֫, or before another *o* (הַעֲמֹד *ho-ô-madh*, הַעֲמֹד *ho-om-dhû*) excepting the article; (3) in the two

abnormal plural forms: קָרְשִׁים (*qo-dhā-šim*), שָׁרְשִׁים (*šo-rā-šim*). In No. 3 $\overline{\text{v}}$ (o) is used for $\overline{\text{v}}$ (ō), for which, in turn, : (◌) might have been expected. There is some degree of ambiguity, it will be noticed, attaching to several other characters ($\overline{\text{v}}$, $\overline{\text{v}}$, $\overline{\text{v}}$, $\overline{\text{v}}$); but it will practically disappear when the laws of the syllable come to be understood.

4. ¹כִּי *ki*. ²אוֹ *ʾō*, חֶק *hōq*, צֶאֱן *ṣʾōn*. ³י = wō, not ō. ⁴יְהוָה *Yʿ-hō-wāh*. ⁵יְהוָה *Yʿ-hō-wāh*. ⁶שֶׁנָּא *šō-nē*. ⁷שֶׁדֶד *šō-dhēdh*, תַּפְּסֵה *tā-phōs*.

The vowel signs, except in a few cases, are written directly under the consonants to which they belong and after which they are pronounced.¹ Šūreq is always found in the bosom of ך (ḳ). The same is true of Qāmeṣ or Šewā with a final Kaph (ך, ך). Hōlem when accompanied by ך, as a vowel letter, should be found over its right side; when without ך, it is placed over the left of the letter with which it is pronounced, or over the right of the following letter.² When ך is a consonant and Hōlem is used with it, it should be placed over its left side.³ The character ך will be ō-w if the preceding consonant have no other vowel and ך—being used as a consonant—have a vowel under it.⁴ In some texts, when ך is a consonant and Hōlem is used just before it, it is placed over the left of the preceding letter to which it really belongs.⁵ With the letters ש, ש, a defectively written Hōlem may coincide with the dot (“diacritical point”) of these letters respectively. It is then dropped, the one point answering both purposes.⁶ When the vowel in this form is used in connection with these letters and does not coincide with the diacritical point, it is placed over the right or left limb, as may be required.⁷ Still another exception will be found to the rule that vowels are placed under the consonants after which they are pronounced in Pāthaḥ furtive (§ 5).

5. ¹אֶנֶּי *ʾĀ-dhō-nāy*, אֶלֶהִים *ʾĒ-lō-him*, חֶלִי *hō-lī*. The sign $\overline{\text{v}}$ (simple Šewā), it will be observed, is common to the three principal vowel sounds. Each class of vowels has also a Hātēph, otherwise known as “composite Šewā,” being compounded of a simple Šewā and one of the vowels $\overline{\text{v}}$, $\overline{\text{v}}$, $\overline{\text{v}}$. The Hātēphs are chiefly used, instead of simple Šewā, with guttural letters,*

* The Hātēphs (◌, ◌, ◌ only) are found with other letters than gutturals: (1) when the same consonant is written twice in the midst of a word, and the first would naturally receive a vocal Šewā; (2) sometimes with כ and ך after long vowels and just before the tone; (3) with the sibilants directly after the conjunction ך; (4) occasionally after i, a, o (Baer, Gen. xxxii. 18) under a sibilant, liquid or ק. Hātēph-qāmeṣ, when used with other letters than gutturals, is chiefly found with the sibilants or the emphatic consonants ב, ק.

especially in the first and second syllables before the tone, to give them a more distinct vocal sound and facilitate their pronunciation.¹

אֲדֹנָי 'ā-dhôn, *m.* lord. אֲדֹהֵי 'Ā-dhō-nāy, *Lord.*

אֲ¹ *adv.* or.

אֱלֹהֵי 'E-lô-ah, *m.* God; *pl.* אֱלֹהִים 'E-lô-hîm.

אִם (interrog. and optat. particle) if, or; כִּי *conj.* that, when, because.

אִם *but, unless, except.*

אֵת² (אֶת־) *prep.* with; also sign of definite accus.

חַוֵּץ³ *adv.* without, on the street.

חַלֵּל⁴ ḥā-lāh, be weak, sick. חֲלִי†⁵ ḥû-î, *m.* sickness.

חֻק⁶ *m.* statute; *pl.* חֻקִּים ḥuq-qîm.

חֻקָּה ḥuq-qāh, *f.* statute.

כָּל⁶ (כָּל־) kol *m.* every, all, whole; *adv.* wholly.

מָאֵד⁷ mē-ôdh, *m.* force; *adv.* very, exceedingly.

צֹאן⁸ *f.* flock (of sheep or goats).

שָׂנֵא⁹ sâ-nē, hate. שִׂנְאָה† sin'-āh, hate.

שָׁדַד¹⁰ šā-dhadh, be strong, to desolate. שֹׁד * *m.* force, violence.

תָּפַשׁ¹¹ tā-phas, seize, hold, set (in), overlay with.

¹ Its sound is that of the first letter of *or*. ² Its last letter is equivalent to the last two of *with*. ³ Pronounced nearly like the *pl.* of *coot*. ⁴ Suggests *cholera*, from *χολή*. ⁵ Has nearly the sound of *Coke*, the famous English jurist. ⁶ Corresponds partly in pronunciation with *whole*. ⁷ Approaches in sound and sense *my oath*. ⁸ Sheep are not found in the frigid zone. ⁹ Begins with a hissing letter. ¹⁰ Is the root of שָׁדַד *Šad-day*, a title of God: Gen. xvii. 1. ¹¹ Associate with *topaz* often set in gold.

Exercise. — 'ē-meth, bath, bēn, dām, d°-mūth, hū', ḥā-lôm, tōbh, ḥōq, ḥuq-qîm, ḥēq, dôr, šîr, yēš, yôm, kaph, min, 'im, çûr, yo-'ô-madh, lé-khā.

REM. — In this exercise the circumflex accent represents a fully written vowel in Hebrew.

§ 3. THE SYLLABLE.

1. ¹ חַוֵּץ, חֲלִי, 'e-leph. ² מָאֵד mē-ôdh. ³ יָאֵר, חֲלִי, yē-ôr, ḥû-î. A Hebrew word has as many syllables as there are full vowels, the Šewâs and Pathah furtive (§ 5) not being regarded as such.¹ Every syllable begins with a consonant, and may begin with two.² If a syllable begin with two consonants, the first will have under it a simple or composite Šewâ — the latter with gutturals — to aid in the pronunciation.³ Simple Šewâ in this place is said to be "vocal"

* The sign * attached to a word indicates that it is used less than fifty times, the sign † that it is used less than twenty-five times, in the Bible.

to distinguish it from silent Šewā, which is found at the end of a syllable only and is not sounded. Vocal Šewā is always found and only found under the first of two consonants—other than a guttural—that begin a syllable.

REM. 1. — The conjunction ׀ when pointed with a dot in its bosom (י) is the sole exception to the rule that every syllable begins with a consonant.

REM. 2. — An exception to the rule for vocal Šewā is the numeral שְׁתֵּי two (for אֲשֵׁתִי), Gen. iv. 19, where the Šewā is silent.

2. ¹ אִם, בִּי ² מַלְךְ *malk*. ³ שִׁמְחָה *sim-hāh*, שִׁמְעֲנָה *šā-ma'-nā*.
 אֲמַךְ *sā-makh*, דָּלֶת *dalt* (original form of דֶּלֶת *de-leth*).
⁵ רֵשִׁית *rē-'šith* (contracted from רֵשִׁית *re-'ē-šith*). A syllable may end either with a vowel or a consonant.¹ Only a final syllable can end with two consonants, and the last one, if sounded, must be a strong letter (one of the *B^e-ghadh-k^e-phath* or ק, ט).² An audible vowelless consonant, and generally ע, ending a syllable—other than the final—is provided with a silent Šewā.³ The same is true of final Kaph and of each of two audible consonants ending a word.⁴ “Audible” consonants are so named to distinguish them from the vowel letters (י, ו, ה, א) which, as already noted, generally become silent after homogeneous vowel sounds.⁵

3. ¹ יָד *yādh*, שִׁמְחָה *sim-hāh*, שְׁנִים *šin-na-yim*. ² נָא, פָּה,
 אֶלֶף *'e-leph*, אוּ. ³ מַיִם *ma-yim*, סֶמֶךְ *sā-makh*. ⁴ אִמְרָה *'im-rāh*,
 חֶכֶם *hā-khām*. A syllable ending in a consonant is said to be shut; doubly shut if that consonant be immediately followed by another consonant in the same word; sharpened, if these two consonants are the same letter repeated (seldom), or the same letter doubled by a dot in it, known as *Dāghēš forte* (§ 4).¹ A syllable ending in a vowel—as also ה, and א except in certain verbs whose first root letter it is—is said to be open.² The vowel of an open syllable must be long unless it have the tone, and a toneless syllable with a long vowel is open.³ The vowel of a shut syllable must

^a There are a few instances where a silent Šewā stands under a *single* final consonant; but they are mostly those where one of the original consonants has been dropped: אֶתֶּ for אֶתֶּת. In Baer's text the final ת of the 2d *sing. fem. perf.* of verbs whose last root letter is א or ה has it.

^b The only open syllables having short vowels, even with the tone, are those which were originally doubly closed and have been opened by means of a short helping vowel (דֶּלֶת *de-leth*, from an original דָּלֶת *dalt*) and the verbal suffix נִי = *a-ni*.

be short unless it have the tone, and a toneless syllable with a short vowel is shut.⁴

4. ¹ יָדְכֶם *yedh-khem* (your hand), נַעֲרָה *na-ä-rāh*. Besides open and shut syllables, there is what is known as the half-open, or intermediate, syllable.* It has a short, toneless vowel, and its final consonant a Š^wā, simple or composite. This Š^wā is neither silent nor vocal, though approaching the latter, and is called medial. It need not be confounded with vocal Š^wā, since the syllable which it (partly) closes has a short, toneless vowel. And when followed by the *Beghadhkephath* letters, it need not be confounded with a silent Š^wā, since the dot (Dāghēš lene, § 4. 1) which is found in these letters when following a silent Š^wā is omitted after a medial one.¹

REM. — A shut final syllable, with the tone, may have any vowel (i is found only in מֶן, אֵם, עֵם, and certain apocopated verbal forms); a shut penultimate syllable, with the tone, has only *a*, *e*, and *ā*, *ē*, *ō*. In a toneless sharpened syllable only the vowels *a*, *i*, *u* can stand.

5. ¹ בֵּית. The principal tone in Hebrew words must be on one of the last two syllables, and is generally found on the last syllable.² In this book, as heretofore, whenever the tone syllable is not final it will be indicated by a perpendicular line over the penult.¹

6. ¹ שִׂמְחָה she rejoiced. ² עֵינֶיךָ your eyes. ³ חֵכְמָה she was wise, חֵכְמָה wisdom. ⁴ חֵלִי the sickness. Méthegh (meaning *bridle*) is a small perpendicular line placed beneath a word, usually on the left of a vowel, to indicate a kind of lighter, secondary tone.¹ It is found (1) with the second syllable before the tone, if open; or on the third or fourth open syllable, if the second be shut²; (2) with a long vowel just before a pretonic vocal Š^wā (useful for distinguishing Qāmeç from Qāmeç-ḥātūph in this

* Half-open syllables arise from the dropping of vowels through inflectional and other changes; the preference of gutturals for the Hātēphs; the omission of Dāghēš forte, as with the article and ׀ copulative; and the composition of words with particles or fragments of words affixed or prefixed, though not ל with the infinitive.

¹ Words taking the tone on the penult are for the most part: (1) those whose last syllable has simply a helping vowel; (2) those having the local ending הַ, meaning *towards* or *into* a place; (3) those having certain light verbal and nominal suffixes; (4) those whose tone has been changed through the influence of ׀ consecutive (§ 18) or the Pause (§ 6); (5) those in which the tone syllable, if final, would be immediately followed by another tone syllable.

position)³; with any vowel before composite Š^wā⁴; and (3) in numerous other cases when it is desired to indicate the distinct pronunciation of a vowel sound. The conjunction ׀ and is not subject to the first and second of these rules.

אַלֶּכָּה¹ *m.* ox; *pl.* thousand.

בֵּית² (*cstr.* בֵּית) *m.* house; *pl.* בָּתִּים *bâtîm*.^a

נָמַל³ recompense, perfect. נֶמֶל *c.* camel.

דֶּלֶת *f.* door (which swings).

חָכֵם⁴ be wise. חָכֵם *adj.* wise.

חֻכְמָה⁴ *f.* wisdom.

חֲלֹם⁵ *m.* dream.

יָאֵר⁶ *m.* river, (mostly) the Nile.

יָדָה stretch, throw out, praise. יָד *f.* hand (shut). תּוֹדָה⁷ *f.* praise.

כַּף *f.* hand (open), palm, sole (of foot); *du.* כַּפַּיִם.

מַיִם (*cstr.* מֵי) *m.* water.

נָא *part.* come! now! pray!

סָמָךְ⁷ support, *intrans.* lean.

עֵינַיִן (*cstr.* עֵינַיִן) *f.* eye, fountain; *du.*

עֵינַיִם; *pl.* עֵינֹת.

פֶּה (*cstr.* פִּי) *m.* mouth; *pl.* פִּיִּם, פִּיּוֹת.

רֹאשׁ *m.* head; *pl.* רִאשִׁים (for רִאשִׁים). רִאשׁוֹן *adj.* foremost, former. רִאשִׁית *f.* beginning, first, former.

שָׂמַח⁷ rejoice. שִׂמְחָה *f.* joy.

שֵׁן *c.* tooth; *du.* שֵׁנִים.

¹ The letter א has the form of a bullock's head, especially in Phœnician. Mn. "cattle on a thousand hills": Ps. l. 10. ² Good mnemonics for this and most of the other words of this list will be the respective letters of the alphabet ש, ר, פ, ע, ס, מ, כ, י, ד, ג, ב. The form of the letter as well as its sound is to be especially noted in each case. ³ The camel was so called because so complete and perfect an animal. ⁴ The wisdom literature of the Bible is often called the *hokhmāh* literature. ⁵ Suggests, though somewhat remotely, *hal-lucination*. ⁶ Suggests *y^e oar*. ⁷ Put here because it sounds like סָמָךְ; joy supports.

Exercise. — 'im, 'eth, lô, hûç yhôwāh, 'Ēlôhîm, hālāh, kathābh̄tā, yarōnnû, yēšt, m'ôdh, wayyar', maçâ'thā, dibbēr, huqqîm, simhāh, šēbha', 'alékhā, na'ar, na'ārāh, šamáyim, dābhrāh, kullô, taphas, malkhêhem, ūlyamîm, šādhadh, ha'adhām, 'ênêkhem, 'abrahām, sānē, kan-phêhem.

REM. — The quantity of a vowel is not always given where, from foregoing principles, it should be known. The exercise will be useful also for placing the Š^wās and Methegh, and distinguishing the half-open or medial syllable. The same letter repeated indicates a sharpened syllable.

^a The Dāghēš forte in the second letter of בָּתִּים is characteristic (§ 4. 2) and exceptional. Others would write the word *bâtîm*, making the Dāghēš a Dāghēš lene, which, however, would be equally abnormal (§ 4. 1).

§ 4. OTHER CHARACTERS USED WITH THE HEBREW TEXT.

1. ¹בְּנִרְכַּפֶּת. ²חָכֶם wisdom, חֶכְמָה her wisdom. *Dāghēš lene* is the name given to a point already referred to (§ 1), which is put in the *Bēghadhkēphath* letters to harden them.* It is used whenever these letters do not immediately follow a vowel, a vocal or composite Šewā, or a half-open syllable; in short, the least vowel sound.¹ The dot sometimes found in final ה (§ 1. 4), a few times also with א (Gen. xliii. 26; Lev. xxiii. 17; Job xxxiii. 21; Ezra viii. 18), giving them consonantal power, is properly a *Dāghēš lene*, although it is commonly called *Mappiq*.²

REM. — In the case of a disjunctive accent on the preceding word (§ 7), or any other sufficient pause just before them, like the end of a chapter, section, or verse, these letters cannot be said to follow immediately a vowel sound.

2. ¹Except בְּתִים (§ 3. foot-note). ²כִּכְרָה *kikkār*, not *kikkhār*. *Dāghēš forte* is a dot of the same kind placed in letters — the *Bēghadhkēphath* included — which are to be doubled in pronunciation.^b It is easily distinguished from *Dāghēš lene* in that it mostly immediately follows a full, though a short, vowel.¹ When it is used with the *Bēghadhkēphath* letters, it hardens as well as doubles them.²

REM. — *Dāghēš forte* is called *compensative* when it doubles the same consonant or assimilates two that are unlike; *characteristic* when it characterizes a grammatical form, whether the doubling be original or inflectional; *conjunctive* when it is placed in the first letter of a word for the purpose of joining it to the last vowel of a preceding word; *emphatic* when it is used to give strength to the tone syllable (mostly the penult); *firmative* when it is used with liquids to prevent a too slight pronunciation of the preceding vowel; *separative* when it is used in a letter having a vocal Šewā in order to render the latter more audible. Cases will be noted under each head as they may occur.

3. ¹לְמִים to waters, not לְמִים, with a *Dāghēš forte firmative* (see preceding note). *Raphe* (רַפֵּה) is a horizontal line placed over a letter. It was originally intended for every letter destitute

* In Baer's text the rule is usually followed that a *Dāghēš lene* should be put in every consonant after a guttural with a silent Šewā, as also in one which, beginning a word, is the same as that with which the word next preceding ends. The principle, however, has not been generally accepted.

^b *Dāghēš forte* is omitted from a final vowelless consonant (except אֵת, אֵת); often from certain consonants — mostly כ, נ, מ, ל, י, ו, and the sibilants — in the middle of a word with only a vocal Šewā under them; from the gutturals (generally including ה), in some of which the *Dāghēš* is then implied (possible in א, ע, frequent in ח, ה), or compensation takes place by heightening the preceding vowel (§ 5).

of the kind of hardness indicated by a Dāghēš (or Mappiq). At present, however, it is principally used to show that the dot has been *intentionally* omitted.¹

4. ¹ **מֶן, אֶת, פִּירָאִם**. *Maqqēph* is a horizontal line placed between words, closely related in sense, in order to make them one word as it respects pronunciation and tone.¹

5. ¹ **בְּרֵאשִׁית** in (the) beginning. *Qerē* and *Kethibh*. In the usual Hebrew text attention is called to different readings by means of a small circle placed over a word.¹ The suggested reading is found at the bottom of the page. The vowels of the word placed there, however, are used with the *original word* still found in the text. This original word is called the *Kethibh*, i.e., what is written. The word at the bottom of the page, the *Qerē*, i.e., what is (suggested to be) read. The circle is also used to call attention to any critical remarks made in the margin. In the case of a few words of very frequent occurrence, the word in the margin—whose vowels have been used with a word in the text—has been omitted.* This is called a perpetual *Qerē*.^a

6. ¹ **בִּינִיָּה** between thee. The second י is superfluous. Special dots (*Puncta extraordinaria*) are found above certain words in fifteen passages (ten in the Pent., as in Gen. xvi. 5).¹ In some cases they indicate that the letter or letters of a word over which they stand are to be omitted; in others, their meaning is no longer clear.

7. The end of a verse is marked in the Hebrew Bible by two dots (:) called *Šoph Pāšûq* (i.e., end of the verse).

בְּכָר ¹ f. circuit, plain, talent, loaf.

בְּסֵה ² cover. **בְּסֵה** (or **בְּסֵא**) m. stool, throne.

בְּתֵב ³ write.

בְּקֵר ⁴ call, read, proclaim.

בְּקָרָה ⁶ (and **בְּקָרָה**) meet. **בְּקָרָה** * f. city.

רָפָא ⁶ soften, mitigate, heal.

רָפָה * ⁷ sink down, (causative) let sink, let go.

שָׂק m. sackcloth.

¹ R. **כָּרַר** (**כָּרַר**) to go around. The meanings of the noun are all closely related to this idea. It suggests *car*. ² Suggests *case*, *in-case*. The throne

^a The examples of perpetual *Qerē* are (1) **הוּא** (in Pent. only), for which **הוּא** is read (as in Gen. ii. 12); (2) **יְהוָה**, for which **אֲדָנִי** is read, unless the two words are found together, when the vowels of **אֱלֹהִים** are given to the former as far as applicable (as in Gen. ii. 4); (3) **נָעַר** (in Pent. only as feminine), for which **נַעֲרָה** is read (as in Gen. xxiv. 14); (4) **יְרוּשָׁלַם**, for which **יְרוּשָׁלַיִם** is read (as in Josh. x. 1); (5) **יִשְׁשַׁכָּר**, for which **יִשְׁכָּר** is read (as in Gen. xxx. 18); and apparently (6) the numerals **שְׁנַיִם**, **שְׁתַּיִם**, for which **שְׁנֵי** and **שְׁתֵּי** are respectively read (as in Ex. xxviii. 21).

was so called probably from its canopy. ³ Mn. *K'ithibh*. ⁴ Mn. *Q'rê*. ⁵ To be associated with the preceding, whose form it often takes. ⁶ Mn. *Raphe*. ⁷ Mn. "*Rephaim*" (*r'phā'im*, *tr. pl.* of רָפָה), the stretched out, lifeless (in Sheol).

Exercise. — bāyit, kap, peh, gamāl, kōl, kol, 'ādôn, hakām, 'ēt, 'ak, mišpāt, btōk, helqkā, yēšt, mamlēket, ykattēb, tdabbēr, mdubbār, šabbāt, wayyinnāgpû, lipnê, hitṭāh, lamāyim.

REM. — The pupil is expected to determine for himself, in this exercise, the quantity of some of the vowels, where Šwā is required, and whether a *B'ghadhk-phath* letter should be hard or aspirated.

§ 5. THE GUTTURALS AND QUIESCENT LETTERS.

1. ¹ הַחֹשֶׁךְ (for הַחֹשֶׁךְ) the darkness. ² הַחֹשֶׁךְ not הַחֹשֶׁךְ, בְּרֵךְ not בְּרֵךְ, בְּרֵךְ not בְּרֵךְ. Of the guttural letters (ע, ח, ה, א), ע represents a sound similar to that of א, but firmer; and so ח with respect to ה. The last two letters are stronger gutturals than the former two. All are peculiar, first, in that they cannot be doubled by receiving a Dāghēš forte. It may be implied, however, i.e., simply left out without producing any change in the word. This occurs often with ח, ה, less often with ע, and sometimes with א.¹ When Dāghēš forte would naturally be called for in these letters and it is *not implied*, there is compensation made for the omission. The short vowel preceding the guttural is heightened (a to ā, i to ē, u to ō). In other words, such vowels come to stand in an open, instead of a sharpened, syllable, and are accordingly changed to the corresponding tone long vowel.²

2. ¹Not הַחֹשֶׁךְ, הַחֹשֶׁךְ but הַחֹשֶׁךְ, הַחֹשֶׁךְ (*ho'ōmadh*). ²Not הַחֹשֶׁךְ but הַחֹשֶׁךְ, not הַחֹשֶׁךְ but הַחֹשֶׁךְ. A second peculiarity of the gutturals (ע, ח, ה) is that they prefer the *a* class of vowels about them and require — or — when final. Hence (a), before these gutturals not final, *i* and *u* are generally changed to *e* and *o*, and, less frequently, after them.¹ (b) Any short vowel but — with these gutturals when final is changed to —. And (c) after any long vowel with a final guttural except — the vowel — steals in (*Pathah furtive*), to be sounded before the guttural. Such *Pathah* cannot take the tone, and, of course, disappears when additions are made to the word.²

3. ¹חָלוּם; נֶעְמַר not נֶעְמַר. ²Not בְּחָלוּם but בְּחָלוּם in a dream. A third peculiarity of gutturals is that they require in place of a simple Šewa (vocal) a composite one, chiefly Pathah. They may take a simple Šewa silent; but here too, in many cases, a Hāṭēph is preferred. If a Hāṭēph be taken in place of a silent Šewa, it will be homogeneous with the preceding short vowel (— corresponding to —, — to —, — to —, i.e., o), and the syllable in which it stands will be half open.¹ On the same principle, if a letter preceding a Hāṭēph is to be supplied with a vowel, it will take a short one corresponding with the Hāṭēph.² From this fact is derived the rule found in some grammars that a guttural letter points itself and the letter next preceding, and *vice versa*. For the pointing of a consonant before a guttural with o, see § 2. 3. R. 2.

4. אֵם. אָ. לֵאכֹל to eat. יֵצְאִי or יֵצְאִי I have gone forth. The letter א has consonantal power (and is treated as a guttural) only at the beginning of a syllable.¹ At the end of a syllable² (except in certain verbs whose first letter is a guttural and when protected by a Hāṭēph in a half-open syllable³) it coalesces with the vowel next preceding, making it long and the syllable an open one. Occasionally the א in such cases disappears entirely.⁴

REM. 1. — א may also lose its power as a consonant when following another consonant with vocal Šewâ or a Hâṭēph, merging them in its own or a homogeneous long vowel, in which it then itself quiesces after that consonant (אֱלֹהִים for אֱלֹהִים, לֵאמֹר for לֵאמֹר or לֵאמֹר, אֱלֹהִים for אֱלֹהִים, פִּדְיוֹן for פִּדְיוֹן).

REM. 2. — A final **𐤀** following a letter having silent Š'wâ is said to be *otiant*, and is ignored in pronunciation (**𐤀**𐤕𐤕 *hēt'*).

5. ¹ הָרֹאשׁ not הִרְאָה the head; בָּרְכָה she blessed. The letter ר approaches the gutturals in some of its peculiarities. It takes Dāghēš forte only exceptionally, compensation being almost exclusively by heightening the preceding vowel; prefers the vowel *a* about it, especially before it; and sometimes takes a Hāṭēph pathah instead of a simple vocal Š^{ew}a.¹

6. ¹וַיְוָו *wāw*; צֹאֲנֵי *ṣō'na(y)w* his flocks, צֹאֲנֵי *ṣō'na-y* my flocks; גּוֹי *gō-y* nation; זֶיךְ *Ziw* one of the Hebrew months; חֲלָדִי *ḥālḏ-y*, *pass. part.* of חָלָה. It has already been noted (§ 2) that ו and י ordinarily lose their value as consonants at the end of a syllable, after homogeneous vowel sounds (ו becoming װ and ױ, י becoming ם, ם, ם), and that with the heterogeneous *a* vowel they often unite to form diphthongal long vowels (ו with *a* becoming ם, י with

a becoming *ê*). Occasionally, however, these characters retain at the end of a syllable their consonantal power after *a*, as they always do after other heterogeneous vowels.¹

אָמַר speak. אָמַר (i)¹ *m.* word.

אָמְרָה *f.* word.

נָאַל² redeem.

חָטָא *sin.* חָטָא³ (*ctr.* חָטָא, *pl.*

חָטָאִים *m. sin.* חָטָאָה *f. sin.*

חָשֶׁךְ⁴ *m.* darkness.

יָצָא⁵ go forth, rise (of the sun). מוֹצָא

m. going-forth, utterance.

עָמַד⁶ stand, stand out, remain, stand

still עָמוּד *m.* pillar.

¹ From the same root *Emir* (or *Ameer*), i.e. speaker, commander. ² Cf. *Gaol*.

³ May be associated with *hate*. ⁴ Cf. שָׁכַח forget, i.e., have *darkness* of memory.

⁵ *Yachts* — go forth. ⁶ Might link its second meaning with its second syllable.

Exercise. — אָמַר, נִיאַ, עָמַדְתָּם, מִצָּאתָ, בָּאֲרִי, הַחֶשֶׁךְ, בְּרֶךְ, שָׁבַע, שְׁלוֹחַ, הַשְּׂמִיחַ, שָׂמַח, שָׁמַח, בְּחֵלוֹם, חֵלוֹם, נִעְמַד, הָעֵמֶדְהָ (§ 2. R. 2), הָעֵמֶד, יַעְמַד, נִעְמַד, נִעְמַד, בְּרֶךְ, אֲלֵהִים, אֲלֵהִים.

REM. — In this exercise each word requires correction. Initial א in the pre-tone prefers א; at a distance from the tone, generally א, (though not in אֲלֵהִים).

§ 6. CHANGES IN VOWELS.

1. The several causes working to produce vowel changes are changes in the character of a syllable; the contact of a vowel with a different consonant or another vowel; the shortening or lengthening of a word and the consequent shifting of the tone. These causes do not act independently of one another, but one change is likely to carry with it one or more of the others.

2. ¹ הָרֹאשׁ for הָרֹאשׁ. ² הַחֶשֶׁךְ. ³ חֲקִים, שְׂמִיחָה. Vowel changes in Hebrew are possible within the limits already stated (§ 2), the vowels represented by א, ê, i, û, ô, being immutable under any circumstances. They are generally distinguishable by being fully written. Other immutable vowels are: (a) such as are made long by way of compensation before a guttural or ׀;¹ (b) a short vowel before a guttural in which *Dāghēš forte* is implied;² and (c) a short vowel in a doubly closed or sharpened syllable;³ the rule, in each of these cases, holding good as long as the conditions are unaltered.

3. ¹ יֵד but יָדָם; כָּל but כָּל־; שֵׁן but (generally) שֵׁן. חֵק but חֲקִים. In addition to the principles already given under the head of the syllable (§ 3. 3. 4), it may be said that a vowel which has been made long by the tone, whether in an open or a shut syllable, will be changed to its own short form, or deflected to some homogeneous short vowel, if that syllable becomes a toneless shut, or loosely shut, syllable (\bar{a} becoming a or e , \bar{e} becoming e or i , sometimes a ; \bar{o} becoming o , and rarely u).¹ If the change be to a sharpened syllable, there is a corresponding reduction of the vowel (\bar{e} to i , and \bar{o} generally to u).²

4. ¹ אֶמֶר *cstr.* of דָּבַר, but *pl.*, דְּבָרִים; אֶמֶר from אָמַר; קָדַשׁ from קִדְּשׁ; מֶלֶךְ from מִלְּךְ; בֵּרַךְ, בִּרְךָ, instead of בִּרְךָ he was blessed, בִּרְךָ he blessed. ² יָצָא not יֵצֵא. If a shut syllable become open by the loss of its final consonant (including the gutturals and ך, § 5. 1. 5), either by its being joined to the following syllable,¹ or, being a quiescent letter (י, ך, א), by losing its consonantal quality and coalescing with the preceding vowel, its vowel is lengthened—or deflected—(a to \bar{a} , \acute{e} , i and e to \bar{e} , u and o to \bar{o}).²

REM.—The effect may here be noted which is produced on vowels by what is known as the Pause; i.e., some one of the heavy disjunctive accents (§ 7) which, for rhythmical and liturgical purposes, was put at the end of a sentence or main division of it. A vowel under such an accent is said to be *in Pause*. The effect is to *heighten a short vowel to its corresponding tone long* (—, however, sometimes becomes —, and *vice versa*); *restore an original vowel* (—, \bar{i} , sometimes becoming — Qāmeṣ); *or a dropped vowel* (— before ך becoming —); giving it, in each case, the form required by the tone; and, frequently, *to shift the tone*, mostly from the ultimate to the penultimate syllable, but sometimes the reverse.

5. ¹ גָּמַל *cstr.* גָּמַל, *pl.* גָּמָלִים; בִּרְכָה, *cstr.* בִּרְכַת; אֶמְרָתָם ye have spoken. If the tone of a word be carried forward one syllable or become weakened (by the construct state or otherwise), a changeable vowel standing before it will be volatilized (become vocal or medial Šewá) or be dropped (leaving silent Šewá), according to the nature of the syllable that may result.¹

REM.—There is an important distinction between nouns and verbs in this respect. Verbs generally volatilize a , \bar{e} , \bar{o} , in the *last* syllable, when the tone is moved forward a place; nouns, \bar{a} and \bar{e} in the penultimate syllable (עָמְדָה she stood, from עָמַד; but דְּבָרִים words, from דָּבַר).

6. ¹ דְּבָרֶיךָ your words, גָּמְלֵיהֶם their camels. If the tone be carried forward two places, of two changeable vowels coming before it, the one nearest to it will be dropped; while the other, now standing in a (loosely) shut syllable at a distance from it, will be correspondingly shortened or thinned (\bar{a} often being changed to i).¹

קָרַךְ¹ kneel, bless. בְּרָכָה *f.* blessing. קָדַשׁ³ be apart, holy. קָדוֹשׁ (and
 מְדַבֵּר² speak. מִדְבָּר *m.* word. מִדְבָּר (קָדַשׁ) *adj.* holy. קִדְשׁ *m.* holiness.
m. place of pasturage, wilderness, מִקְדָּשׁ *m.* sanctuary.
 desert. דָּבָר *m.* pestilence.

¹ *Pass. part.* is בָּרוּךְ = "Baruch," (blessed) scribe of Jeremiah. ² Mn.
 "Deborah" (דְּבוֹרָה) bee. R. means *drive, pour forth* (as words from the
 mouth); hence מְדַבֵּר a *drive* or *range* (for cattle), like the Germ. *Trift* from
treiben. ³ Mn. Qādhēš ("Kadesh"). There is an apparent play on the word
 in Num. xx. 1, 13, when Israel, being in "Kadesh," Jehovah is said to have
 been "sanctified" (יִקְדָּשׁ *Kadeshed*) in them.

§ 7. THE ACCENTS.

A.—THE PROSE ACCENTS.

No.	THE DISJUNCTIVES.		THE CONJUNCTIVES.	
	FORM AND POSITION.	NAME.	FORM AND POSITION.	NAME.
1	קָרַךְ	Šillûq	קָרַךְ	Mûnâh
2	קָרַךְ	'Athnâh	קָרַךְ	M'euppākḥ
3	קָרַךְ	Seḡhōltā	קָרַךְ	Mê'ekhā
4	קָרַךְ	Šalséleth	קָרַךְ	Double Mê'ekhā
5	קָרַךְ	Great Zâqēph	קָרַךְ	Dargā
6	קָרַךְ	Little Zâqēph	קָרַךְ	'Azlā
7	קָרַךְ	Tiphhā	קָרַךְ	Little T'elîšā
8	קָרַךְ	Re'bhîa'	קָרַךְ	Galgā
9	קָרַךְ	Zarqā	קָרַךְ	Mây'elā (always with Šillûq or 'Athnâh). It is properly a Tiphhā, but in this place it has the above name.
10	קָרַךְ	Paštā		
11	קָרַךְ	Yethîbh		
12	קָרַךְ	Te'bhîr		
13	קָרַךְ	Géres		
14	קָרַךְ	Double Géres		
15	קָרַךְ	Pâzēr		
16	קָרַךְ	Great Pâzēr		
17	קָרַךְ	Great T'elîšā		
18	קָרַךְ	Legharmēh		

1. The names of the accents are, in some cases, Aramaic; in others, Hebrew. They are based on their form, position, pausal or musical value.

2. Each word, or the last word of a series connected by Maqqêph, has an accent. As a rule, it is found on the tone syllable. When this is not the case, the principle requires that it should be repeated on the tone syllable; but, in most texts, this is carried out only as it respects Pašā.

3. The usual division of the accents into "emperors," "kings," "dukes," etc., is inexact, since the power of each accent varies greatly according to its position in the verse. The accents marking the *highest tones* in cantillation were those of the Disjunctives numbered (4), 13-16; those marking the next higher tones were 8, 9, (3), 12, 18; those marking low, sustained tones were 1, 2, 5-7.

4. The names of the two general classes of accents suggest their third principal use: to indicate where there were to be pauses in the recitation, or cantillation, and where there was to be none. The Disjunctive accents, accordingly, have reference to what precedes them; the Conjunctive, to what follows.

FINAL.	FIRST WORD.	SECOND WORD.	THIRD WORD.	FOURTH WORD.	FIFTH WORD.	SIXTH WORD.
—	— (—)	— (—) (—)	— (—)	—	—	—

5. *The Main Division.* Every verse closes with the accent Šillûq, and this accent is used nowhere else. It is followed, as we have seen (§ 4. 7), by two dots resembling the colon, called Šôph Pâšûq. The great law governing the accentual subdivisions of the verse, i.e., the use of the remaining Disjunctives, is that of dichotomy. If the verse is long enough to allow it, it is divided into two parts, usually by 'Athnâh; and, if the same condition holds respecting them, each of these parts, in turn, is divided into two parts, and so on, as long as the words of the verse hold out. These parts are not, necessarily, of equal length. The primary object aimed at in the division was musical effect in the public recitation of the Scriptures, combined with the desire so to mark the several parts of the verse as to bring out its thought to the best advantage. The general principle of the divisions seems to have been to put the main ones after the more important statements, or after words or clauses seeming to call for special emphasis. In this way, not

infrequently, the logical and syntactical connection is given a subordinate place. Moreover, by this plan of division it was often needful, as has been noted, to mark pauses of equal value by accents of unequal pausal value. Hence we are not able to say that a certain accent always implies a pause equivalent to the comma, the semicolon, and so on. Words and clauses receive one accent rather than another simply because of their position in the verse.

6. The law governing the main dichotomy of the verse as represented in the table was as follows. The main dichotomy, if falling in the first word before *Ṣillûq*, is generally marked by *Tiphhâ*, but it may be *'Athnâh*; if on the second word, it is more likely to be *'Athnâh*; but may be either *Tiphhâ* or *Zâqêph*; if on the third word, it will generally be *'Athnâh*, though *Zâqêph* is possible; if on the fourth or any preceding word, it will be invariably *'Athnâh*.

CLAUSE.	FINAL.	FIRST WORD.	SECOND WORD.	THIRD WORD.	FOURTH WORD.	FIFTH WORD.	SIXTH WORD.
<i>Ṣillûq</i>	—	—	— (÷)	÷	÷	÷	
<i>'Athnâh</i>	—	—	— (÷)	÷ (—)	÷ (÷)	÷ (÷)	÷ (÷)

7. *The First Minor Division.* The main division of the verse having been thus effected, the next question concerned the division of each of these halves, i.e., the *Ṣillûq* clause and the *'Athnâh* clause, which remained. The principle is set forth in the table. In the *Ṣillûq* clause, if the first minor dichotomy fall on the first word from it, it will be marked by *Tiphhâ*; if on the second, by *Tiphhâ* or *Zâqêph*; if on the third, or any preceding word, by *Zâqêph* only. In the *'Athnâh* clause, if the first minor dichotomy fall on the first word before it, it will be *Tiphhâ*; if on the second, the same or *Zâqêph*; and so on, as shown; the more remote the position in a given accentual clause the heavier the accent, and the more remote the same accent the greater its disjunctive power.

REM. — The general principle governing the use of the Disjunctive prose accents having thus been shown, it seems unnecessary to pursue the subject further in this Grammar. Let it suffice to say that each of the Disjunctives may have a clause of its own which is entitled to subdivision under the rules of a continuous dichotomy.

CLAUSE.	DISJ.	FIRST CONJ.	SECOND CONJ.
Šillûq	—	—	
'Athnâḥ	—	—	—
Zâqêph	—	—	—
S'ghôltâ	—	—	—
Tîphḥâ	—	— (—)	—

8. *Order of the Conjunctives.* The Conjunctives have influence, severally, only within the limited space between two Disjunctives, and, as already remarked, it is in the direction of the one that follows. In general, it is only closely connected words (a noun and its genitive, or adjective, etc.) that are joined together by a Conjunctive accent. The table shows which Conjunctives are found with the principal Disjunctives; and in case there is more than one required, what one is found in the second place. With Šillûq there will never be found any other Conjunctive than Mêrêkhâ; with 'Athnâḥ, Mûnâḥ. So with all the remaining Disjunctives there is a uniform law respecting the Conjunctives that shall precede them in the sentence.

REM. — A double system of accentuation is found in certain passages: as in Gen. xxxv. 22^b, where the object is a more rapid reading of the words so accentuated; and in the Decalogue (Ex. xx. 2-17; Deut. v. 6-18), where the object is to reduce the twelve verses to ten, i.e., to the number of the commandments. There are also, occasionally, single words which have two (alternative) accents (Lev. x. 4; 2 Kings xvii. 13; Ezek. xlviii. 10; Zeph. ii. 15).

9. ¹ [אֲשֶׁר]. *The Use of Pâšêq.* Pâšêq (= cutting off) is a short perpendicular line found between words.¹ It is of two kinds, the ordinary and extraordinary. The former is used before *any* Disjunctive, to separate, to some extent, words otherwise bound together; the latter, only before *certain* Disjunctives, to provide a means of marking a minor dichotomy where the usual accents fail to do so (Gen. i. 5, 8; xviii. 15; Deut. ix. 4; xxv. 19; 2 Sam. xxiv. 13; 1 Kings xxi. 2). Of the ordinary Pâšêqs there are the following classes: (1) that distinguishing words as to sense (Gen. xviii. 15); (2) as to emphasis (Ex. xv. 18); (3) that found between words repeated (Gen. xxii. 11); (4) that separating words, one of which ends in the same letter with which the following one begins (Cant. iv. 12).

B. — THE POETIC ACCENTS.

No.	THE DISJUNCTIVES.		THE CONJUNCTIVES.	
	FORM AND POSITION.	NAME.	FORM AND POSITION.	NAME.
1	דָּבָר	Šillûq	דָּבָר	Mêrkhā
2	דָּבָר	'Ôle-w'yôrêdh	דָּבָר	Tarhā
3	דָּבָר	'Athnâh	דָּבָר	'Azlā
4	דָּבָר	R'bhîa' (great)	דָּבָר	Mûnâh
5	דָּבָר	R'bhîa' (little)	דָּבָר	'Illûy
6	דָּבָר	R'bhîa' mughrâš	דָּבָר	M'huppâkh
7	דָּבָר	Çinnôr	דָּבָר	Galgā
8	דָּבָר	D'êh	דָּבָר	Šalšéleth (little)
9	דָּבָר	Pâzêr	דָּבָר	Çinnôrîth (pretonic)
10	דָּבָר	Šalšéleth		
11	דָּבָר	'Azlā		
12	דָּבָר	M'huppâkh l'gharmêh		

1. The use of Poetic Accents is confined to the Books of Job, Psalms, and Proverbs. They serve much the same purpose in poetry as the Prose Accents do in prose. The verse is divided on the principle of a continuous dichotomy; though here, the dichotomy, naturally, is not carried as far.

2. יְהוָה אֱלֹהֵינוּ מְה־אֲדִיר שְׁמֶךָ בְּכֹל־הָאָרֶץ אֲשֶׁר־תָּנָה
 הוֹדָךְ עַל־הַשָּׁמַיִם; Ps. viii. 2. The rule for the main dichotomy in poetry is as follows: (1) If it be on any one of the first three words from Šillûq, it will be marked by 'Athnâh; (2) if on the fourth or fifth words, by 'Athnâh or 'Ôle-w'yôrêdh; (3) if on any previous word, by the latter only.

3. יְהוָה בָּעֵץ שָׁתוּל עַל־פְּלִי' מִים אֲשֶׁר פָּרִיו |
 יִתֵּן בָּעֵתוֹ וְעָלָהּ לֹא יִבּוֹל וְכָל אֲשֶׁר־יַעֲשֶׂה יִצְלִיחַ;
 Ps. i. 3. The principles governing the consecution of accents in the minor dichotomy it will be sufficient to illustrate in the clause closed by Šillûq. If 'Ôle-w'yôrêdh has been used to divide the verse

into its two halves, then 'Athnāḥ may be expected to mark the second division. If 'Athnāḥ has been used for this purpose (see example under 2), R[•]bhīa' mughrāš will mark the second division, or, in some few cases, Šalšēleth. If there is another division called for between R[•]bhīa' mughrāš and Šillūq, it will be marked by M[•]huppākh l[•]gharmēh.

PART II. — WORDS AND FORMS.

§ 8. THE PERSONAL PRONOUN.

1.

I	אֲנִי, אֲנִי	we	נֶחְנוּ, אֲנַחְנוּ
thou	אַתָּה, f. אַתְּ	you	אַתֶּם, f. אַתְּנָה
he	הוּא, she הִיא	they	הֵם, f. הֵמָּה, הֵנָּה

REM. — 1. The form **אַתָּה** is found five times without **ה**. 2. **אַתָּה** appears seven times (*K·thibh*) as **אַתְּ**. 3. **הוּא** is used for **הִיא** — eleven times excepted — throughout the Pentateuch. 4. **נֶחְנוּ** occurs but six times in the Bible; a still shorter form **אֲנִי** but once. 5. The *2d pers. sing.* and *pl.* was originally written with **נ** after the **א**; hence the Dāghēš forte *compensative* in **תָּ** (§ 4. 2. r.). The full original forms in the *pl.* were **אַנְתֶּיךָ, אַנְתֶּיךָ**. 6. The Dāghēš in **הֵמָּה, הֵנָּה** is a D. forte *firmative* (§ 4. 2. r.).

2. The Personal Pronoun in this form — excepting **הֵן**, which is used solely with prefixes — is found only in the *Nom.* case. The oblique cases are indicated by abbreviations of the same appended as suffixes to verbs, nouns, and particles.

אָב¹ (*cstr.* **אָבִי**, *pl.* **אֲבוֹת**) *m.* father.

אָבֵד² be lost, perish.

אוֹר³ be clear, bright. **אוֹר** *m.* light, **מָאוֹר** *m.* luminary.

חָרֵב⁴ be dry, desolate. **חָרֵב** *f.* sword. **חֲרִיב**† *m.* dryness, desolation. **חֲרִיבָה*** *f. ibid.*

עָבַד⁵ serve, minister. **עָבֵד** *m.* servant. **עֲבָדָה** *f.* service, work.

עוֹר⁶ *m.* skin.

עָפָר *m.* dust. (**אָפָר**† *m.* ashes.)

קָבַע⁷ collect.

¹ Mn. and derivative “Abba” (Rom. viii. 15). ² Mn. and deriv. “Abaddon,” the Destroyer. ³ Suggests *ore*. ⁴ Mn. “Horeb” with its *balḏ* summit. **חָרֵב** is from an allied root (*stripped* even to brightness and sharpness). ⁵ Mn. “Obed” (**עָבַד** servant). ⁶ Associate with, and discriminate from, **אוֹר**. The *skin* of Moses’ face *shone*. ⁷ Mn. and deriv. the name of the vowel (אָ), i.e., a *collection* of dots.

§ 9. THE ARTICLE.

הַקּוֹל ¹	Before ordinary consonants...	הַ
הַחֹדֶשׁ ²	Before הַ, הָ (rarely ע)	הַ
הַהִיכָל ²		
הָאִישׁ ³	Before אַ, רַ (generally ע) ...	הַ
הָרֹאשׁ ³		
הָעֵץ ³		
הָעֶרֶב ³		
הָעֵמֶל ⁴	Before עַ, הַ without the tone	הַ
הַהֶמוֹן ⁴		
הַחֲכָם ⁵	Before הַ, הָ	הַ
הַחֲלִי ⁵		

The original form of the Article was הַל. This accounts for the accompanying D. forte which, placed in a following consonant, marks the assimilation of a letter (§ 4. 2. R.).¹ Before gutturals, which do not admit of doubling, the Article undergoes certain changes, whose law has been already indicated (§ 5. 1). D. forte may be implied; then it is simply omitted, and the vowel of the Article remains unchanged.² Or there may be compensation made for the omission, the vowel of the Article being lengthened.³ In the second syllable from the tone, however,⁴ and in all other cases where the vowel of the article is not lengthened to ֶֿֿֿ , it is deflected to ֶֿֿֿ , D. forte being implied.⁵

REM. 1. — The Article in Hebrew had originally the force of a demonstrative pronoun, and still retains it in some expressions. הַיּוֹם this day, or to-day.

REM. 2. — With the Article the vowels of הַר, פַּר, עֵץ, and the first vowel of אֶרֶץ, are changed to ֶֿֿֿ . הָרַר, הָפַר, הָעֵץ, הָאֶרֶץ.

REM. 3. — When the consonant following the Article is not supported by a full vowel, its D. forte is frequently omitted. הָיָאֵר.

אִישׁ *m.* man; *pl.* אֲנָשִׁים; *cstr.* אֲנָשִׁי.

אִשָּׁה *f.* woman, wife; *cstr.* אִשָּׁת.

pl. נָשִׁים.

אֶרֶץ *f.* earth, land.

הָקוֹל^{*1} sound, roar. הֶמוֹן *m.* noise, multitude, abundance.

הָרַר² *m.* mountain.

חֹדֶשׁ³ *m.* new moon, month.

יָבֵל⁴ be capacious, able. הַיָּבֵל⁴ *m.*
temple, palace.

עַם⁵ *m.* people, nation. עִם⁵ with.

עָמַל⁶ *m.* toil, travail.

עָרַב⁷ *m.* evening.

פָּרָה⁸ be fruitful, bear. פָּר⁸ bullock
(*f.* פָּרָה). פֵּרִי *m.* fruit.

קָהַל⁹ call, convene. קָהָל⁹ *m.* con-
vocation. קוֹל *m.* voice, cry, sound.

¹ Mimetic; *cf.* hum. ² R. הָרַר = *horrere*, be stiff, rigid. Mn. "Hor" (הָר). ³ To be associated with, but discriminated from, קָדַשׁ (§ 6). The seventh Jewish month was especially the *holy* month. ⁴ The origin of הַיָּבֵל is probably an Assyrian word for *great house*. ⁵ R. עָמַם = bind together. Hence the *prep.* meaning *with*. ⁶ Mn. "Moi," to which it is in idea akin. ⁷ Allied Assyrian word is *Êrêbu*; *cf.* *Erebus*. ⁸ Mn. "Ephraim" (אֶפְרַיִם double fruitfulness): Gen. xli. 52; or with פֵּרִי there may be associated *berry, pear*. ⁹ Mn. קָהַל "Qôheleth," the *Preacher* of Ecclesiastes (i. 1). קוֹל is from a kindred root (קוּל).

Exercise. — The statute.² The flock.² The house.³ The mouth.³ The tooth.³ The eye.³ The sin.⁵ The darkness.⁵ The talent.⁴ The wisdom.³ The wise.³ Thou (art) the man. She (is) the woman. I (am) God (*pl.*).² We (are) the people. The Nile (River).³ The earth. The bullock. The cow. The toil. They (are) a multitude. The dust.⁸ The skin.⁸ The sword.⁸

§ 10. DEMONSTRATIVE AND RELATIVE PRONOUNS.

1. *The Demonstrative Pronoun.* זֶה this, *f.* זֹאת, *pl. c.* אֵלֶּה. הַזֶּה that, *f.* הַזֹּאת, *pl. c.* הָהֵם, הַהֵמָּה, *f.* הֵנָּה, הֵנָּה.

REM. — 1. It will be noticed that for the demonstrative pronoun of the remote object the 3d pers. of the personal pronoun is used. 2. The Dāghēš in the ל of אֵלֶּה is D. forte *firmative* (§ 4. 2. B.). 3. זֶה is sometimes used adverbially = here, now. 4. זֶה and זֶה are each used once, and זֶה several times for זֹאת; אֵלֶּה is found nine times for אֵלֶּה, though but once outside the Pentateuch. 5. A form הַלְּזֶה (*f.* הַלְּזֹאת, *c.* הַלְּזֶה) for the remote object = *that one yonder*, occurs a few times.

2. ¹ זֶה הַיּוֹם this is the day. ² הַיּוֹם הַהוּא that day. ³ הַיּוֹם הַגָּדוֹל that great day. ⁴ גָּדוֹל הַיּוֹם great is the day. ⁵ הַיּוֹם הַגָּדוֹל the great day. The demonstrative pronoun, when used as such, is placed at the head of the sentence.¹ It may be used as an adjective; then, like other adjectives, it follows the substantive, and both usually take the article.² If another adjective be used, the demonstrative adjective is placed after it, and each word is usually made definite by the article.³ An adjective, when a

predicate, ordinarily precedes the substantive, and is without the article.⁴ When it qualifies a substantive, as remarked, it follows it; and if the latter be definite, the adjective is made so.⁵

3. *The Relative Pronoun.* אֲשֶׁר who, which, what.

REM. — In place of the ordinary form of the relative there is not infrequently found, though mostly in the later biblical books, .שֶׁ, .שֵׁ, or שֶׁ, the א of the original word, as most suppose, having fallen away, while the ך has been assimilated. ך is also used as a relative fourteen times (1. r. 4).

4. ¹ בְּהֵן in it, בְּהֵן . . . אֲשֶׁר in which; שָׁם there, שָׁם . . . אֲשֶׁר where. The relative pronoun is indeclinable, and used for all genders, numbers, and cases. Often it serves as a sign of relation, giving a relative signification to a pronoun or adverb that follows at a greater or less distance.¹ It may also be used as a conjunction in the sense of *that, when, because, (with כ) according as.*

לִּי be, become great. גָּדוֹל great.

מִגְדָּל ¹ m. tower.

טוֹב * be good. טוֹב ² good. טוֹב * m. goodness. יָטֵב be good, well.

יוֹם ³ m. day; pl. יָמִים. יוֹמָם daily, by day.

רָם be high. רָם ⁴ high, exalted.

מָרוֹם m. height, high place. תְּרוּמָה f. (heave) offering, tribute.

שֵׁם ⁵ m. name, fame (R. שְׁמָה be high); pl. שְׁמוֹת. שָׁמַיִם heavens. שָׁם there.

¹ Mn. "Migdol." ² Mn. "Tobias" (טוֹבִיָּה Jehovah is good), the apocryphal hero. ³ The word "Yom" for *day* has become somewhat familiar through discussions over Gen. i. ⁴ Mn. "Abram" (= אֲבִרָם high father). ⁵ Mn. "Shem" (שֵׁם), the *name* of a son of Noah.

Exercise. — This day. These (are) the statutes.² These statutes. A people⁹ great and (׀) high. Thou (art) a great God.² A good name. This high mountain.⁹ That land.⁹ All² which he had made (עָשָׂה). This people.⁹

§ 11. THE INTERROGATIVE PRONOUNS AND PARTICLES.

1. *The Interrogative Pronouns.* מִי who? מַה which? what?

מַה.	Before ordinary consonants (usually with Maqqēph).
מַה	With D. forte implied before ך and (rarely) ה.
מַה	Always before א and ך, generally before ה without Qāmeç.
מַה	With disjunctive accents (§ 7).
מַה	Before ם, ך, ך.
מַה (or מַה)	Before ordinary consonants when without Maqqēph and at a distance from the principal accent of the clause.

2. ¹ **מִי אַתָּה** who art thou? ² **מַה־זֶּאת** what is this? The interrogative **מִי** is used for persons,¹ **מַה** for things.² It will be noticed that the pointing of the latter is much like that of the Article. The D. forte sometimes following it may be regarded as *conjunctive* (§ 4. 2. R.).

REM. 1. — The interrogative pronouns are sometimes used in the Genitive, in which case they follow the word they limit. **מִי הַמֹּר** whose ass?

REM. 2. — **מַה**, before adjectives and verbs may have an adverbial and exclamatory force. How! Wherefore! **מַה־טוֹב** how good!

REM. 3. — **מִי** and **מַה** are sometimes used as indefinite pronouns: *whoever* (any one who), *whatever*.

3. *Interrogative Particles.* **הֲ**, **אם** if whether, **אֵי** where.

הֲ	Before ordinary consonants.
הֲ	Before ordinary consonants with Šwâ (sometimes הֲ).
הֲ	Before gutturals (D. forte implied).
הֲ	Before gutturals with Qāmeç.

4. ¹ **הֲזֶה** is this? ² **הֲאֵתָה זֶה בְּנִי** whether thou here (art) my son (§ 10. R. 3). ³ **אִם־אֶחְיֶה מִהֲלִי זֶה** whether I shall recover (live) from this sickness. ⁴ **אֵי הָבֵל** where is Abel? ⁵ **אֵי־זֶה** which? who? The inseparable particle **הֲ** is generally used in direct,¹ but sometimes in indirect questions.² **אם** introduces indirect, very seldom direct, questions.³ In questions where an alternative is suggested (whether — or), **הֲ** pretty uniformly precedes, followed by **אם** in the next, or the second clause. **אֵי** when found without a pronominal suffix, always takes the form **אֵי**.⁴ Used with other adverbs or pronouns, it simply gives them an interrogative sense.⁵

REM. — 1. There may be a question asked without the use of an interrogative pronoun or particle. 2. When a D. forte is used with **הֲ** interrogative (see table) it is a D. f. *separative* (§ 4. 2. R.). 3. Combined with the negative **לֹא** not (**לֹא־הֲ**), **הֲ** requires the answer *yes* (= *nonne* in Latin).

אָנוש *m.* man.בָּנָה¹ build. בֵּן (*ctr.* בֶּן or בִּד ;
pl. בָּנִים) son. בַּת (*pl.* בָּנוֹת)
daughter.הָיָה² be, become.חָיָה live. חַי (*pl.* חַיִּים) life. חַיָּה
f. life, (wild) beast.חָמֹר³ *m.* ass.כָּבֵד be heavy, rich, glorious. כָּבֵד
adj. same meaning. כְּבוֹד⁴ *m.*
glory, wealth.לֹא (or לֹא) *not.*לָמָּה⁵ (or לָמָּה) *wherefore.*

¹ The family is *built up* through children: Gen. xvi. 2. בַּת written fully would be בָּנָה; hence the *pl.* ² This is to be discriminated from the following, which has the stronger ח; so *living* compared with *being*. ³ Mn. "Hamor," name of a prince: Gen. xxxiii. 19. Homer compares Ajax to an ass (Il. xi. 557). ⁴ Mn. "Ichabod" (אִי כְבוֹד, 1 Sam. iv. 21), inglorious. ⁵ לָמָּה = מָה and לָ = to what, for what, *wherefore*. The form לָמָּה (and לָמָּה) occurs mostly before gutturals.

Exercise. — Who (is) that man? Who (art) thou (*f*)? Whose daughter (art) thou? How good! What (are) these? Wherefore (is) this? Wherefore have I (is there to me = לִי) life (*pl.*)? A son honoreth (יְכַבֵּד) a father.⁸ Is it not this? What (is) man? Is the people⁹ strong (חָזֶק Order: Is strong, etc.)?

§ 12. THE INSEPARABLE PREPOSITIONS.

1. בּ in (among), by (for or through), with; לָ to, unto, belonging to, at, for; כּ as, like, according to. The pointing of these prepositions, when combined with other words, is as follows: —

בְּשֵׁוֹא	Before a vowel, Šewâ.
בְּפִרְיִ	Before a Šewâ, Hîreq.
בְּאִירִי	Before a composite Šewâ, the corresponding short vowel.
בְּבִרְהֵמָה	Before the Article, takes its vowel, and ה is syncopated.
בְּאֵלֶּה	In the pretone often Qāmeç.
בְּמָה	בּ and כּ with מָה, Páthah with Dāghēš; but בְּמָה, בְּמָה in Pause (§ 6. 4. r.) and before א.

REM. 1. — When, by processes of inflection or composition, two Šewâs come together at the beginning of a syllable, a new (half open) syllable arises, whose vowel is Hîreq (בְּפִרְיִ as fruit).

REM. 2. — These several prepositions have independent forms (כִּמְּו, כִּמְּו, לְמִמְּו, מִמְּו = מִמְּו), but, excepting כִּמְּו, they are only used in poetry.

REM. 3. — Before יִדְּוה, which generally has the vowels of אִדְּוִי (§ 4. 5. n.), these prepositions take the pointing required by the Hâṭēph of the latter (Pāthah), and the following Šwâ disappears (לִידְּוה, לְאִדְּוִי). Cf. § 5. 4. R. 1.

אִדְּוִי¹ c. ark (of testimony).

אִרְי² m. lion.

בְּהֵמָה³ f. beast, (domestic) cattle.

דִּרְךְ⁴ tread, walk. דִּרְךְ c. way, walk.

כֹּהֵן⁵ m. priest.

כֶּסֶף⁶ m. silver, money.

סָפַר⁷ write, count, recount. סֵפֶר (i)

m. book, letter. מִסְפָּר m. number.

שָׁאֵל⁸ ask. שְׁאֵל "Sheol."

¹ May be associated with אֶהְרֹן "Aaron" who kept it. ² Mn. "Ariel" (אֶרִיאֵל lion of God). ³ Mn., its pl., "Behemoth" (בְּהֵמוֹת) Job xl. 15 = the hippopotamus). ⁴ Cf. *T(d)rack*. ⁵ Origin of the names "Kohen," "Cohen," etc. ⁶ R. כֶּסֶף means split, cut; so כֶּסֶף properly a *piece* (of money). ⁷ May be associated with *cipher*. ⁸ The word שְׁאֵל is by some derived from this r., and so would mean the place that is always demanding. More likely its r. is שַׁעַל, the derivative meaning the *sunken* place.

Exercise. — To the number. To the woman.⁹ By wisdom.³ Among cattle. In the palace.⁹ In a dream.³ In the dream. In the land.⁹ Like an ass.¹¹ As the dust.⁶ According to all.² According to the number. Like (the) people,⁹ so (= like the) priest. On (in) that day.¹⁰ For (בְּ) silver. In Jehovah.

§ 13. THE PREPOSITION מִן AND WĀW COPULATIVE.

1. ¹ מִן; מִחוּץ. ² מִן; מִחוּץ. ³ מִן; מִחוּץ. ⁴ מִן; מִחוּץ. ⁵ מִן; מִחוּץ. ⁶ מִן; מִחוּץ. ⁷ מִן; מִחוּץ. ⁸ מִן; מִחוּץ. ⁹ מִן; מִחוּץ. ¹⁰ מִן; מִחוּץ. ¹¹ מִן; מִחוּץ. ¹² מִן; מִחוּץ. ¹³ מִן; מִחוּץ. ¹⁴ מִן; מִחוּץ. ¹⁵ מִן; מִחוּץ. ¹⁶ מִן; מִחוּץ. ¹⁷ מִן; מִחוּץ. ¹⁸ מִן; מִחוּץ. ¹⁹ מִן; מִחוּץ. ²⁰ מִן; מִחוּץ. ²¹ מִן; מִחוּץ. ²² מִן; מִחוּץ. ²³ מִן; מִחוּץ. ²⁴ מִן; מִחוּץ. ²⁵ מִן; מִחוּץ. ²⁶ מִן; מִחוּץ. ²⁷ מִן; מִחוּץ. ²⁸ מִן; מִחוּץ. ²⁹ מִן; מִחוּץ. ³⁰ מִן; מִחוּץ. ³¹ מִן; מִחוּץ. ³² מִן; מִחוּץ. ³³ מִן; מִחוּץ. ³⁴ מִן; מִחוּץ. ³⁵ מִן; מִחוּץ. ³⁶ מִן; מִחוּץ. ³⁷ מִן; מִחוּץ. ³⁸ מִן; מִחוּץ. ³⁹ מִן; מִחוּץ. ⁴⁰ מִן; מִחוּץ. ⁴¹ מִן; מִחוּץ. ⁴² מִן; מִחוּץ. ⁴³ מִן; מִחוּץ. ⁴⁴ מִן; מִחוּץ. ⁴⁵ מִן; מִחוּץ. ⁴⁶ מִן; מִחוּץ. ⁴⁷ מִן; מִחוּץ. ⁴⁸ מִן; מִחוּץ. ⁴⁹ מִן; מִחוּץ. ⁵⁰ מִן; מִחוּץ. ⁵¹ מִן; מִחוּץ. ⁵² מִן; מִחוּץ. ⁵³ מִן; מִחוּץ. ⁵⁴ מִן; מִחוּץ. ⁵⁵ מִן; מִחוּץ. ⁵⁶ מִן; מִחוּץ. ⁵⁷ מִן; מִחוּץ. ⁵⁸ מִן; מִחוּץ. ⁵⁹ מִן; מִחוּץ. ⁶⁰ מִן; מִחוּץ. ⁶¹ מִן; מִחוּץ. ⁶² מִן; מִחוּץ. ⁶³ מִן; מִחוּץ. ⁶⁴ מִן; מִחוּץ. ⁶⁵ מִן; מִחוּץ. ⁶⁶ מִן; מִחוּץ. ⁶⁷ מִן; מִחוּץ. ⁶⁸ מִן; מִחוּץ. ⁶⁹ מִן; מִחוּץ. ⁷⁰ מִן; מִחוּץ. ⁷¹ מִן; מִחוּץ. ⁷² מִן; מִחוּץ. ⁷³ מִן; מִחוּץ. ⁷⁴ מִן; מִחוּץ. ⁷⁵ מִן; מִחוּץ. ⁷⁶ מִן; מִחוּץ. ⁷⁷ מִן; מִחוּץ. ⁷⁸ מִן; מִחוּץ. ⁷⁹ מִן; מִחוּץ. ⁸⁰ מִן; מִחוּץ. ⁸¹ מִן; מִחוּץ. ⁸² מִן; מִחוּץ. ⁸³ מִן; מִחוּץ. ⁸⁴ מִן; מִחוּץ. ⁸⁵ מִן; מִחוּץ. ⁸⁶ מִן; מִחוּץ. ⁸⁷ מִן; מִחוּץ. ⁸⁸ מִן; מִחוּץ. ⁸⁹ מִן; מִחוּץ. ⁹⁰ מִן; מִחוּץ. ⁹¹ מִן; מִחוּץ. ⁹² מִן; מִחוּץ. ⁹³ מִן; מִחוּץ. ⁹⁴ מִן; מִחוּץ. ⁹⁵ מִן; מִחוּץ. ⁹⁶ מִן; מִחוּץ. ⁹⁷ מִן; מִחוּץ. ⁹⁸ מִן; מִחוּץ. ⁹⁹ מִן; מִחוּץ. ¹⁰⁰ מִן; מִחוּץ.

REM. 1. — In letters having Šwâ the D. forte may be omitted (§ 9. R. 3). מִפְּרִי of fruit.

REM. 2. — If the word with which מִן coalesces begins with י, it unites with the latter to form מִיּוּדָה from Judah; but מִיּוּדָה, the word אִדְּוִי being implied. § 5. 4. R. 1.

2. ¹וְהָאָרֶץ. ²וְחָלִי. ³וּמֶלֶךְ. ⁴וְלֹכֵל. ⁵וְלִילָהּ. ⁶וְיֹם. and (but, or, etc.). The conjunction ו as copulative is ordinarily pointed with Šewa; but before a guttural with a Hātēph, with the corresponding short vowel;² before the labials or another simple Šewa, with a dot in its bosom;³ immediately before the tone syllable, especially when connecting words associated in pairs, and at the end of a clause, with Qāmeç.⁴

REM. — Placed before words beginning with י, י unites with the latter to form יי (יְיָ and יְיָהּ); excepting with יְיָהּ, where it becomes יי, in harmony with principles already noticed.

מֶלֶךְ reign, become king. מֶלֶךְ ¹ (f.)	eous. צֶדֶק ¹ (i) m. righteousness.
מַלְכָּה (מֶלֶךְ). מַלְכוּת f. מַמְלָכָה (or	צֶדֶקָה f. righteousness.
מַמְלָכָה) f. kingdom.	קֶדֶם ³ be before. קֶדֶם m. east
עֵץ ² (f. עֵצָה) tree, wood.	wind. קֶדֶם adv. before; m. the
צָדִיק be just, righteous. צֶדֶק right-	east. קֶדְמָה * eastward.

¹ Mn. "Melchizedek" (מֶלְכִּי-צֶדֶק) Gen. xiv. 18). ² The pl. is used for sticks of wood, timber, etc. ³ Mn. Kadmós, who is said to have brought the original Greek alphabet from the east.

Exercise. — From the house.³ From the land.⁹ From 'Ādhônāy. From a tree. From without.² From Jerusalem (יְרוּשָׁלַם). From a kingdom. And I. Bread (לֶחֶם) and water. And righteousness (f.). And cattle.¹² The heavens¹⁰ and the earth.

§ 14. THE STRONG VERB.

1. ¹קָמַל. The roots from which Hebrew words in their present form are derived consist almost invariably of three (unpointed) consonants;¹ although there are a few words having four or five (quadriliterals, quinqueliterals).⁴

2. ¹נָשָׂא. ²שָׁדַד. ³אָמַר. ⁴רֹם. ⁵יָשַׁב. ⁶מָצָא. ⁷גָּלָה. Verbs are classified as strong or weak according to the nature of the radicals they contain. Weak verbs are such as have one or more of the following letters as radicals: נ, י, ו, ה, א; or repeat

* Words composed of more than three root letters have been generally formed from pre-existing trilaterals; just as many trilateral roots may be referred to original biliterals.

the second radical letter as a third.² The names given to the different kinds of weak verbs are derived from the verb **פָּעַל** (to do), which was formerly used in inflection. A verb whose first letter is **נ** is called a **נִפְעַל**,¹ the **נ** standing in the place of **פ** in **פָּעַל**. A verb whose first letter is **א** is called a **אִפְעַל**.³ One whose middle letter is **ו** or **י**, an **ע"ו** or **ע"י**.⁴ One whose second and third root letters are the same is called an **ע"ע**.⁵ The verb **יָשַׁב**, accordingly, is a **פ"י**;⁶ while **מָצָא** and **נָלַח** are named, respectively, **א"ל**⁶ and **ל"ה**.⁶

REM. — In this Grammar verbs having gutturals as radicals are classified as strong verbs. They require, it is true, as compared with other strong verbs, certain changes in vocalization; but they do not, like the weak verbs, call for changes in the consonants themselves which make up the root.

3. The Perfect.

SING.	PLUR.	SING.	PLUR.
3. m. 3. c. הָ	3. m. קָטַל he killed	3 c. קָטְלוּ they killed	
3. f. ... הָ	3. f. קָטְלָה she killed	2. m. קָטַלְתֶּם ye killed	
2. m. ... הָ	2. m. קָטַלְתָּ thou killedst	2. f. קָטַלְתְּ ye killed	
2. f. ... הָ	2. f. קָטַלְתְּ thou killedst	1. c. ... קָטַלְנוּ we killed	
1. c. ... הָ	1. c. קָטַלְתִּי I killed		

The so-called Perfect of the strong verb is formed by appending to the simple stem the above shortened forms of the Personal Pronoun (§ 8).

REM. 1. — The immediate origin of most of these pronominal fragments is obvious. The ending **הָ** is for **תָּ** (§ 1. 4), which letter, indeed, the verb always takes when other suffixes are added, and sometimes without them. The ending **הָ** is, most likely, for **כִּי** in **אָנֹכִי**. The ending **י** seems to have been at one time **וְ** (still found Deut. viii. 3, 16; Isa. xxvi. 16), and originally *ana*, an old plural ending of masculine nouns. The ending **נָ** is from **נָנוּ**.

REM. 2. — It will be noticed that the endings **הָ**, **הָ**, and **נָ** do not take the tone; in all other cases, however, the tone is on the final syllable.

REM. 3. — As it respects vocal changes, certain earlier statements should be here recalled. *The vowels a, ē, ō, in the final syllable of the verb, are volatilized immediately before affixes beginning with a vowel, and having the tone (§ 6. 5. x.). A few cases, to be hereafter noted, are excepted from this rule.*

בִּין¹ distinguish, perceive, understand.
בֵּין between. **בִּינָה** * *f.* understand-
 ing. **הַבְּנוּנָה** * *f.* same.
נָלָה² strip, uncover, reveal. **נִלְהָ** *
f. captivity, captives.
יָשַׁב³ sit, dwell, be enthroned. **מוֹשֵׁב** *
m. seat, dwelling.

מָצָא⁴ find.
נָגַשׁ⁵ draw near.
קָמַל kill (poetic).
שָׁכַר break (mn. *shiver*); as denom.
 of **שֹׁכֵר** sell grain. **שֹׁכַר** * (**שֹׁכֵר**)
 breach, destruction, grain.

¹ *Distinguish between* **בֵּין** and **בִּין**, on the one hand, and **בֵּין** and **בִּין**¹¹, on the other. ² A derivative is **נָלִית** "Goliath," meaning the polished, brilliant (*cf.* **הָרָב** § 8). ³ An allied root of **שָׁכַת** (be firm, rest) with its natural mn. "Sabbath." ⁴ Associate with **צָא** (§ 5) in the order **מָצָא**, **מָצָא**, he went forth, he found. ⁵ Belongs to a class of verbs beginning with **נָנ**, having the meaning hit, push, strike, etc.

Exercise. — I wrote.⁴ Which he wrote. He wrote in the book.¹² They have trodden.¹² He reigned¹³ in Jerusalem (**יְרוּשָׁלַם**). I have broken Moab (**מוֹאָב**). She has ruled. Ye have ruled. Thou hast counted.¹²

REM. — Pers. pr. as subjects of verbs are only to be expressed when italicized.

§ 15. THE INFINITIVES AND IMPERATIVE.

1. Infinitives.

Imperative.

<i>Inf. construct</i> קָמַל to kill	<i>Sing. 2. m.</i> קָמַל kill thou
<i>Inf. absolute</i> קָמֹל killing	2. <i>f.</i> קָמְלִי kill thou
	<i>Plur. 2. m.</i> קָמְלוּ kill ye
	2. <i>f.</i> קָמְלֶנָה kill ye

The two Infinitives are, strictly speaking, verbal nouns, and independent of one another. The *Inf. cstr.* has a changeable vowel; the *Inf. abs.* is unchangeable in form, the *o* in the last syllable coming not from **ו**, but being an obscured *ā*.

2. ¹ **הָאִישׁ בְּשִׁמּוֹר** when the man kept. ² **הָחָדָל לְסַפֵּר** he ceased to count. ³ **פָּקַד פְּלִדְתִּי** visiting I (= I surely) visited. The respective names of the Infinitives describe fairly well their uses. The *Inf. cstr.* is used in *construction* with prefixed preposi-

tions (לְ, בְ, בְ, מִן),¹ as well as with pronominal suffixes; it may govern substantives or be governed by them, or by verbs.² The *Inf. abs.* serves to emphasize the abstract idea of its root without limitation by subject or object. Used before a verb in a finite form, it usually emphasizes *the fact* of the action expressed by it;³ used after one, it has the same effect, or, more often, expresses the idea of *continuance*.

REM. — The syllable formed by the prefixing of a preposition to the *Inf. construct* is generally half open; but to this rule לְ is a special exception (§ 3. 4. foot-note).

3. קָטַל from an original קָטַל. It should be noted that the ground-form of the Imperative (and *Impf.*, § 16) is the same as the *Inf. cstr.*

REM. — Of the pronominal endings, יֵ is from אָתִי (= אָתָּה, § 8. 1. r. 2); יָ = יָן (perhaps from *ana*, § 14. 3. r. 1); נָה is from הִנֵּה (§ 8).

4. ¹ יִקְטַל let him kill. ² אַל-תִּקְטַל (never אַל-קָטַל) do not kill. The *Imp.* is used in the second person only. When a command is given in the third person, the Imperfect (§ 16) is used;¹ as also in the second person when a negative is required (prohibition).²

REM. 1. — In explanation of the vowel of the first syllable of קָטַל, קָטַל, see § 12. r. 1.

REM. 2. — The form קָטַל may appear in the lengthened form קָטַלָּה, *āh* (הָ) being added, and the original Hôlem (ō), placed under the word, becoming in a shut, toneless syllable Qāmeç-hâṭûph (o, § 2. 3. r. 2). This lengthened form is sometimes called the emphatic Imperative. As a matter of fact, it more often softens the command, making it an entreaty or an expression of strong desire.

אֵל not (with Jussive, etc.).

דָּרַשׁ¹ seek.

חָדַל² leave off, cease.

מָשַׁל³ rule. מִשְׁלָּה *m.* similitude, proverb.

פָּקַד⁴ visit (judicially), muster, ap-

point. פָּקָדָה* *f.* visitation, charge.

פְּקֻדִּים† precepts.

קָבַר⁵ bury. קָבֵר (i) *m.* grave, sepulchre.

שָׁמַר⁶ keep, observe. מִשְׁמֶרֶת *f.* post, watch, ordinance.

¹ Mn. "Midrash" (מִדְרָשׁ), explanation, a commentary on the Talmud.

² Associate with חָלַל⁴⁹ *begin*. ³ R. = place in order (*marshal*); hence the meaning of the noun. ⁴ R. = open wide (the eyes). Cf. פִּקְחָה ("Pekah") blossom.

⁵ Mn. *Cover* (by accommodation), the *r.* meaning *heap up*. ⁶ It may be associated with שָׁבַר (break, keep).

Exercise.—To bury. Bury thou. To rule over (רָבַד) the day.¹⁰ To keep the way.¹² The man⁹ (asking) *asked* (verbs first).¹² To (שָׁאֵל) seek Jehovah. Inquire of (seek) Jehovah. He left off counting (to count).¹² I surely visited (= visiting, I v.). Thou hast visited the earth.⁹

§ 16. THE IMPERFECT AND PARTICIPLES.

1. The Imperfect.

SING.	PLUR.	SING.	PLUR.
3. m. ... י	3. m. ... י	3. m. יִקְטֹל { he will kill	3. m. ... יִקְטְלוּ { they will kill
3. f. ... ת	3. f. תִּהְיֶה	3. f. תִּקְטֹל { she will kill	3. f. תִּקְטְלֶהָ { they will kill
2. m. ... ת	2. m. ... ת	2. m. תִּקְטֹל { thou wilt kill	2. m. ... תִּקְטְלוּ { ye will kill
2. f. ... ת	2. f. תִּהְיֶה	2. f. תִּקְטְלִי { thou wilt kill	2. f. תִּקְטְלֶנָּה { ye will kill
1. c. ... א	1. c. ... א	1. c. אֶקְטֹל { I will kill	1. c. ... נִקְטֹל { we will kill

It will be observed that the *Impf.* has generally affixes only in the *pl.*; but takes prefixes — of single consonants — throughout. The former are due to the circumstance that the prefixes do not always suffice to indicate the gender and number. The reason why the *Impf.* takes prefixes, while the *Perf.* has only affixes, lies largely in the fact that, in the one case, the emphasis is laid more on the act; in the other, on the one acting.

REM.— The origin of the several prefixes and affixes it is not possible to fix with certainty in every instance. Those of the *1st Pers.* are, respectively, from אָנִי, נִהְיֶה. The ת prefixed to the *2d Pers.* is from אָתָּה, אַתָּה, etc.; and the affix נָה from הִנֵּה, אֲהִנֶּה. The other affixes of the *2d Pers.* (י, י) have been explained (§ 14. 4. r. 1). Of the prefixes of the *3d pers.*, ת may be supposed to be the original feminine ending of the noun. The prefix י, it has been suggested, represents an original *ya* (still found in Arabic). In most cases the vowel has been thinned to ם, but with א (§ 5. r. under Exercise) deflected to ן.

2. The terms *Perf.*, *Impf.*, as applied to the Hebrew verb (notwithstanding the translations appended in the tables above), do not, properly speaking, represent tenses. The former refers to what is *completed*, especially in the past, but also in the present or future; the latter to what is *incomplete*, especially to something about to be entered upon, though also to what has been already

entered upon. The *Perf.* is employed in prophecies and asseverations, where the event is looked upon as certain; the *Impf.*, in speaking of what is possible, may or ought to be. Either may be used of what is customary and of general truths, according to the point of view.

3. The Participles.

<i>Part. active</i>	קָטַל killing
<i>Part. passive</i>	קָטוּל killed

The simple stem of the verb alone (Qal; see § 19) has two participles; and even here, the *Part. pass.* appears to be the remnant of a lost passive verbal form of this stem (still used in Arabic).

4. The Participles may be used either as nouns (verbal) or adjectives; take prefixes (the Article and prepositions) and suffixes to indicate gender and number, or (pronominal, to indicate) the relation of government or dependence with respect to some person or thing.

5. The Participles mostly indicate present time; but may refer to the future, especially to something just about to take place; or to the past, in a context descriptive of a past event.

REM. — The original form of the *Part. act.* was qâtil. The â has been obscured to ô, and i heightened to ē. In the *Part. pass.*, on the other hand (orig., qatîl), it is the vowel of the second syllable that is unchangeable; while the first, being tone long, is changeable. The *Part.* is based on the *Perf.* of the verb, as the *Imp.* and *Impf.* on the *Inf. cstr.*

נָרַשׁ * ¹ drive out. מְנַרֵשׁ * ² m. common, precincts, suburbs.	אָפַן * cover, keep, lay up. צָפֹן * ⁵ c. North.
מָלַט * ³ escape.	קָצַף * ⁶ be angry. קָצֵף * (i) m. anger.
סָגַר * ⁴ cover, close up, shut.	קָשַׁר * ⁷ bind, conspire.
פָּלַט * ³ escape. פָּלִיט * ³ m. one escaped.	שָׁכַת * ⁸ rest, cease. שָׁבַת * ⁸ f. Sabbath.
פָּלִיטָה * ³ f. escape, deliverance.	

¹ Cf. Sansc. *gras* (Eng. *grass*), devour. ² Properly a *drive* (for cattle). Cf. מְדַבֵּר from דָּבַר (§ 6). ³ R. = make smooth (and *escape*). The next word but one = divide, break through (and *escape*); cf. *plat*. ⁴ Same r. letters as Span. *seguro* (Eng. *secure*). ⁵ So called as the covered, dark region. ⁶ R. קָצַח = cut, break. This word means break loose, break out in anger. ⁷ R. קָשַׁח = be fast, hard, stiff. ⁸ Mn. "Sabbath." Cf. יָשַׁב, § 14.

Exercise.—*I am driving out (Part.). They drive out (Impf.). And¹³ the door³ he shut. Y^hôwâh will shut (verb first). Shut ye the door. He will be angry. I am angry (Part. act.). The goodness¹⁰ which thou hast laid up. They will conspire. And it (הוא) was shut (Part. pass.). And ye shall describe⁴ (write) the land.⁹*

§ 17. INTRANSITIVE VERBS.

1. ¹קָטַל. ²קָבַר; קָמַן. The principal vowel of the verb is that of the second syllable. On that is generally based the distinction between verbs transitive and intransitive. The verbs already treated have *a* (—) in that position, and are commonly called middle *a* verbs.¹ There are others which have *ē* (—)² or *ō* (i)² in the second syllable, and are called middle *ē* or middle *ō* verbs. The latter classes are generally intransitive, or, as others name them, stative, verbs. They indicate, for the most part, some state or condition of the subject.

2. ¹קָבַר. ²קָבַר (with ה— paragogic, בִּבְרָה; § 15. 4. R. 2). ³יִכְבֵּד. Verbs middle *ē* are inflected in the *Perf.* and *Inf. abs.* like verbs middle *a* (see table of Strong Verbs). In the *Inf. cstr.*,¹ *Imp.*,² and *Impf.*,³ they are generally said to take *a* (—) in the second syllable. As a matter of fact, most of the *Inf. cstrs.* of middle *ē* verbs end in *ō*.⁴

3. ¹קָטַנְתָּ. ²קָטַנָה. ³קָטַנְתֶּם. Verbs middle *ō* retain *ō*, under the tone, throughout the *Perf.*;¹ but in an open syllable without the tone it becomes Š^ewa (§ 14. 3. R. 3);² and in a shut syllable without the tone, Qāmeç-hāṭṭaph (§ 2. R. 2).³ In the forms following the *Perf.*, verbs middle *ē* and middle *ō* conform to the same law of vocalization, excepting the Participles (Qal; see § 19), which take the form of the *Perf.* (3. s. m.).⁴

* The middle *ē* verbs, strong and weak, most used are the following: נָבַל, מָת, מָלָא, קָבַר, יָרָא, יָבֵשׁ, מָמָא, מָהָר, חָפֵץ, וָקַן, שָׁפַל, שָׁנָא, אָמָא. In addition, there is a considerable number of verbs which in the ground-form are either middle *ē* or *a*, but which are always middle *ē* in Pause (§ 6. 4. R.), and take *ē* as a pretonic vowel before a suffix, in all cases without change of sense.

^b The following are the more common middle *ō* verbs: מוֹב, בּוֹשׁ, אוֹר, קָמַן, יָבַל.

REM. 1. — Both forms of the *Inf. cstr.*, **קָמַל**, **בָּבַד**, may take a feminine ending (**קָמְלָה**, **בָּבְדָה**), and may then be used either as proper infinitives or substantives. These forms are mostly found in the intransitive verbs.

REM. 2. — There are about thirty middle *a* verbs which take *a* also in the second syllable of the *Impf.* (Qal); and about twenty that may have either *a* or *ā*.

בוש be ashamed.	בָּשַׁת * ¹ <i>f.</i> shame.	נָבַל † foolish.	נָבְלָה † <i>f.</i> folly.
זָקַן † ² be old.	זָקַן old.	נָבַל * (i) <i>m.</i> psaltery.	נָבְלָה * <i>f.</i>
יָרָא ³ be afraid.	יָרָא fearing.	יָרְאָה *	corpse.
<i>f.</i> fear.		קָמַן † be small, young.	קָמַן small.
מָלֵא ⁴ be full.	מָלֵא full.	מָלֵא * <i>m.</i>	קָמַן ⁶ small.
fulness.		שָׁפַל * be low, humbled.	שָׁפְלָה ⁷ <i>f.</i>
נָבַל ⁵ be (lax) foolish, wither, fade.		plain, valley.	

¹ Mn. "Ishbosheth" (**אִישׁ-בֹּשֶׁת**, 2 Sam. ii. 8). ² The connection between being old and "cane" (**קָן**) is not remote. Note also form of first letter. ³ *y* and *j* are interchangeable in certain **פֿ** verbs; and **יָרָא** approaches, in sense and sound, "wary." ⁴ Mn. "Millo" (**הַמְּלִיא** = the Filling, fortification, a part of ancient Jerusalem, 1 Kings ix. 15). ⁵ Mn. "Nabal" (**נָבַל**) fool, 1 Sam. xxv. 25), originally so called from unresponsiveness, like the unstrung cord of a viol. Note the same general idea in the other words. ⁶ Mn. "Joktan" (**יֶקְטָן**, Gen. x. 25), a descendant of Shem. Was he smaller or simply younger? ⁷ "Shephelah" = the Lowlands, one of the districts of southern Palestine.

Exercise. — Abraham (**אַבְרָהָם**) was old (see R. 1). Abraham was very² rich.¹¹ Thou hast acted foolishly (been foolish). And the leaf (**עֵלֶה**) has faded. I am small. This (*f.*) will be small (R. 2). He will be humbled. Thou art humbled (Perf.). They were not¹¹ able.⁹ She was not able. I was able. Jehovah shall be glorious.¹¹ I fear (Part.) God.

REM. 1. — With a finite verb (a verbal sentence), the order of words in a sentence is usually: (negative) verb, subject, object. In a nominal sentence (substantive or pronoun) with its predicate (substantive, adjective, or participle), the order is: subject, predicate. An adverb limiting an adjective follows it.

REM. 2. — In this Exercise the *Impfs.* are in *a*.

§ 18. LENGTHENED FORM OF THE IMPERFECT AND WĀW CONSECUTIVE.

1. ¹ **אֶקְטֹלְהָ** I will kill, let me (I would like to) kill; **נִקְטְלָהּ** let us kill. It has been seen (§ 15. 4. R. 2; § 17. 2) that the *Impf.*

besides its ordinary form has also a lengthened one, generally expressive of strong desire, entreaty. Following this analogy, there is also a lengthened form of the *Impf.* called the Cohortative. It is formed in the same way as the lengthened *Impf.* by appending *āh* (הָ) to the ordinary form.¹ This paragogic הָ takes the tone like הָ and הָ. With few exceptions, it is found only with the 1st Pers. (s. and pl.), but occurs in all classes of verbs, and in all Imperfects excepting, naturally, the Passives. It indicates the special direction of the will toward the act, and carries the idea of purpose, wish, or exhortation (pl.).¹

REM. — That the vowel originally under the tone is volatilized before *āh*, the latter attracting the tone to itself, is in harmony with a law already considered (§ 6. 5. R.; § 14. 3. R. 3).

2. *Wāw consecutive.* ¹ “In those days Hezekiah was sick (*Perf.*) . . . and (*Wāw consecutive*) there came (*Impf.*) to him Isaiah . . . and (*Wāw consec.*) said (*Impf.*)”: 2 Kings xx. 1. ² “Lest he put forth (*Impf.*) his hand and (*Wāw consec.*) take (*Perf.*) . . . and (*Wāw consec.*) live (*Perf.*) forever”: Gen. iii. 22. It has been observed (§ 16. 2) that the *Perf.* and *Impf.* of the Hebrew verb are not limited to the expression of time past and future respectively. They have also a still more marked peculiarity in their relation of sequence to one another. In a narrative of past events, for example, only the first of the verbs is ordinarily put in the *Perf.* Those that follow are in the *Impf.*, the narrative being looked upon as continuous from that point.¹ On the other hand, if a series of events be regarded as taking place in the future, the verb introducing the narrative will be put in the *Impf.*; while those that follow will be in the *Perf.*, the matter described being looked upon by the narrator as completed (in the future).² This peculiar consecution of the *Perf.* and *Impf.* is indicated by what is known as *Wāw consecutive*; that is, by a הָ so pointed as generally to denote when joined to a *Perf.* or *Impf.* that it sustains this peculiar relation to the verb next preceding.

REM. 1. — The original form of *Wāw consec.* was *wa* (וָ).

REM. 2. — *Wāw consec.* is always joined to the verbs successively which it is expected to affect, the same being placed at the head of the connected clauses. If this order is broken (in prose), a new start has to be made.

REM. 3. — It is not necessary, though usual, that *Wāw consec.* should be preceded by a verb in the *Perf.* or *Impf.* An *Impf.* or *Part.*, or some statement or implication of past or future time, may suffice to begin the series. For example, a number of books of the Bible begin with the *Impf.* and *Wāw consec.*, implying the existence of the book or books preceding.

3. ¹ וַיִּקְטֹּל and he killed. ² וַיֹּאמֶר and he said (יֹאמֶר = *Impf.* of אָמַר). With the *Impf.*, Wāw consec. has its original form (ו); and on account of its close connection with its word, the letter following, if not a guttural, has D. forte.¹ Still further, *wa* being a syllable prefixed, it attracts the tone toward it, from the final to the penultimate syllable — *if the latter be an open syllable*, and the tone is not already on it — with a corresponding change (shortening) of the final vowel (§ 3. 3).²

REM. 1. — Before א of the 1st Pers., which does not admit a D. forte, Wāw consec. becomes ו (§ 5. 1). וַאֲקַטֵּל.

REM. 2. — Before the prefix ו, the pointing is ו, and D. forte is omitted (§ 4. 2. footnote; § 9. R. 3). וַיִּקְטֹּל.

REM. 3. — The 1st Pers. s. retains the tone on the final syllable. וַאֲמַר.

REM. 4. — Wāw consec. is not infrequently — mostly, however, in the later books — joined to the Cohortative form וַאֲשַׁמְרֶה and I kept. Its usual demand for a shortened form of the *Impf.*, when such a form is possible, will be specially noted hereafter.

4. ¹ וַיִּקְטֹּל and he will kill; וְהָיָה and it will (be) come to pass. ² וַעֲמַדְתָּ and thou shalt stand. With the *Perf.*, Wāw consec. takes the pointing of Wāw copulative (§ 13) under the same circumstances,¹ and the tone is often *thrown forward* upon the final syllable, if it be not already there.² The projection of the tone serves to distinguish Wāw consec. from Wāw copulative. It also well indicates the force of the former with the *Perf.*, the thought being thrown forward by it into the future, in harmony with the verb that precedes.⁴

זֶבַח¹ slaughter, (especially for) sacrifice. זָבַח (i) m. slaughtering, sacrifice.

מִזְבֵּחַ m. altar.

זָכַר² remember. זָכָר m. male.

מַטְבֵּחַ† slaughter, (especially for) eating. מַטְבֵּחַ * guard (executioner).

מַטְבַּח† m. slaughter.

לָמַד³ learn, (in some forms) teach.

קָרַב draw near. קָרֵב (i) m. midst.

קָרָבִין⁴ m. gift, sacrifice. קָרִיב near, neighbor.

שָׁמַע⁵ hear. שְׁמוּעָה * f. report.

¹ Cf. מַטְבֵּחַ. ² Mn. "Zechariah" (וַיִּזְכֹּרֶנּוּ Jehovah has remembered). זָכָר distinguishes the male (sexually) as נִקְבָּה the female. ³ Mn. "Talmud" (תַּלְמוּד) = that which is taught. ⁴ Mn. "Corban" (Mk. vii. 11). ⁵ Mn. "Ishmael" (שְׁמַעְיֵאל) God heareth).

* The shifting of the tone never occurs in Pause (§ 6. 4. R.); with the 1st Pers. pl.; when another tone syllable would immediately follow; or in certain other forms of the Strong and Weak verbs to be noted when they occur.

Exercise.—Let us draw near. O keep¹⁵ this (§ 15. 4. r. 2). O hear! (*Impf.* = שָׁמַע, § 17. 2). Let us hear. And (w.c.) ye shall sacrifice. And (w.c.) I remembered. They shall hear and (w.c.) shall keep. And (w.c.) thou shalt stand.⁵ He heard and (w.c.) kept. I have heard and (w.c.) will remember. In (בְּ) the midst. And (w.c.) God remembered Noah (אֶת־נֹחַ, § 2. vocab.).

§ 19. VOICES OF THE VERB.

1. **קָטַל**. The *Perf.* 3. s. m. of the verb, as inflected above (§ 14), is one of its simplest forms, and is accordingly taken as a ground-form.¹ Cf. § 16. 5. r. For the same reason this stem throughout is called the *Qal* (i.e., light) stem.

REM. 1.—The Hebrew verb is found in lexicons and generally cited in grammars under this form, excepting verbs עָוָה and עָוָה (§ 14. 2) whose *Inf. cstr.* is given. מָלַךְ rule; but קָם to rise up.

REM. 2.—For convenience this form of the verb is translated in vocabularies as though it were an *Inf. cstr.* קָטַל kill, or to kill; lit., he has killed.

REM. 3.—This same form of the Q. (theoretically, when stripped of its vowels) is generally used to represent the root of Hebrew words of three letters (§ 14. 1); though a nominal root of the same form may exist alongside of it (דָּבַר = דָּבַר or דָּבַר); and there is a class of verbs called Denominatives, which is derived directly from nouns, themselves primitive or derivative. אָחַל live in a tent, from אָחַל^{ss} tent.

2.

פָּעַל	Qal	קָטַל	Qal
נִפְעַל	Niph'al	נִקְטַל	Niqtal
פֻּעַל	Pi'el	קִטְּלַל	Qittēl
פֻּעַל	Pu'al	קֻטְּלַל	Quṭṭal
הִתְפַּעַל	Hithpa'el	הִתְקַטַּל	Hithqattēl
הִפְעִיל	Hiph'il	הִקְטִיל	Hiqṭil
הִפְעִיל	Hoph'al	הֻקְטַל	Hoqṭal

Besides the primitive stem of the verb (Qal), there are several others based upon it and used to express various modifications of the verbal idea. These different formations have generally received the name "Conjugations"; but they are less incorrectly named

Voices. The derived stems (or voices) are formed from the Q. stem by means of prefixes, certain vowel changes, and the repetition of the second or third radical letter. The several Voices of the Hebrew verb (excepting Qal) have commonly received their names from the forms they took with the verb **פָּעַל**, which was formerly used as a paradigm (§ 14. 2). But since that verb has been rejected as a paradigm, because poorly adapted to the purpose, and **קָטַל** has been generally substituted for it, it seems more practical to use the latter as the basis of designation. Familiarity with the old names, however, will be found necessary in using the lexicon and other grammars; hence both are given. Few verbs appear in all the Voices; some are found only in a single one.

בָּגַד * deceive, deal treacherously.	קָלַל ⁴ be light, hold light, curse.
בִּגְד ¹ (i) <i>m.</i> a garment.	קָלְלָהּ * <i>f.</i> curse.
לָבַד take (prey, a city, etc.), choose out.	שָׁכַב ⁵ settle, lie down. מִשְׁכָּב <i>m.</i> lying down, bed.
לָקַח ² take.	שָׁכַם rise up (early). שֵׁכָם † <i>m.</i> shoulder.
קוּם ³ rise up, (Hi.) establish. קוּמָה <i>f.</i> height. מָקוֹם <i>c.</i> place.	

¹ The connection between noun and verb seems to be the same as between *robe* and *rob*, the garment being the thing oftenest stolen. ² This and the preceding word are to be carefully distinguished in form and sense. ³ Mn. *ταλαιόδα κόυμ* = "Damsel, Arise!" Mk. v. 41. ⁴ Mn. Qal. ⁵ This word and the next should be associated. The root of each means to bow, that of **שָׁכַב** to let down the shoulder (used of the camel, etc.) for the (early) morning burden.

§ 20. THE NIQTAL (*Niph'al*).

<i>Perf.</i> ... נִקְטַל	<i>Inf. cstr.</i> ... הִקְטַל	<i>Imp.</i> ... הִקְטַל
<i>Part.</i> ... נִקְטָל	<i>Inf. abs.</i> ... הִקְטַל (or נִקְטַל)	<i>Impf.</i> ... יִקְטַל

1. This Voice is formed by prefixing **נ** to the primitive stem. Throughout the Strong verb its original vowel *a* has been thinned to *i*. The prefix **נ** actually appears only in the *Perf.*, *Part.*, and one form of the *Inf. abs.* In the *Inf. cstr.* and *related parts*, the syllable *in* — *hin* for distinctness — is used, whose *n* is then assimilated to the first radical (§ 4. 2. R.). The aspirate **ה** is used with it,

except in the Impf., which has prefixes of its own, where ה is syncopated.

REM. 1. — The characteristic sign of the Ni. is for the Perf. and Part. a prefixed ך; for the remaining parts a D. forte (compensative) in the first radical.

REM. 2. — The tone in the Inf., Imp., and Impf. is generally retracted (ֿ) in the last syllable becoming ֿ) when a syllable having the tone follows it immediately. נֶאֱמַר הִשְׁמַר נָא take heed now.

REM. 3. — The Impf. 1. s. may take ֿ as well as ֿ) with א (§ 5. R. under Exercise). אֶקַּמַּל.

REM. 4. — The second form of the *Inf. abs.* is based on the *Perf.* as the first follows the *Inf. cstr.*

REM. 5. — The inflection of the Ni., on the basis of these typical forms, is quite analogous to that of Qal.

2. ¹ שָׁמַר keep; נִשְׁמַר keep oneself, take heed. ² קָבַר bury; נִקְבַּר be buried. In meaning the Ni. is either reflexive¹ (occasionally reciprocal), or — what is now more common — passive² of the Qal.

כִּרְת ¹ f. covenant.

גָּנַב ² steal.

כִּפֶּר ³ cover, atone. כֶּפֶר m. a young

lion. כֶּפֶר † m. bribe. כִּפֶּר * f.

(cover of the ark) mercy-seat.

כָּרַת ¹ cut, cut off.

מָכַר ⁴ sell.

פָּרַץ break, break in. פָּרִץ *⁵ (i) m.
a breach.

פָּרַשׁ ⁶ break, spread, scatter.

פָּרַשׁ m. rider, riding-horse.

שָׁלֵם be whole, well, at peace. שָׁלוֹם

m. peace. שָׁלַם ⁷ m. (mostly pl.)

peace-offering.

שָׁמַד ⁸ smite, destroy.

¹ R. = cut (like that of כָּרַת), so, separate, decide. כִּרְת and כָּרַת ("cut a covenant") are often found together. ² Note 2d syl., nab. ³ Cf. קָבַר ¹⁵

Mn. "cover." The young lion was so called on account of his luxuriant main.

The bribe covered the eyes. ⁴ Cf. Lat. *mercator*, merchant. ⁵ Mn. "Perez" —

Uzzah, 2 Sam. vi. 8. ⁶ Mn. "Pharisee" = the separated. The roots פָּרַשׁ and

פָּרַשׁ are allied in sense (the idea of the rider being of one who springs forward, breaks away). ⁷ Mn. "Salaam" (= peace), a form of salutation in the East.

⁸ Cf. the root-letters with the consonants of "smite."

Exercise. — And if (אִם²) it shall be stolen (Ni.). And (w.c.) that soul (נֶפֶשׁ f.) shall be cut off. And he (w.c.) shall be sold. The land (f.)⁹ shall not be sold. And thou (w.c.) shalt spread abroad. In peace. They shall be scattered. And I (w.c.) shall be destroyed. Ye shall be utterly (Ni. Inf. abs.; § 15. 2) destroyed. To be destroyed. I will be sanctified⁶ (Ni.). I will be honored¹¹ (Ni. Cohort.). He was shut in.¹⁶ Shut thyself in (Ni.).

**§ 21. THE QITṬĒL (*Pi'el*), QUTṬAL (*Pu'al*), AND
HITHQATṬĒL (*Hithpa'el*).**

<i>Perf.</i>	קָטַל	קָטַל	הִתְקַטַּל
<i>Inf. cstr.</i>	קָטֹל	קָטֹל	הִתְקַטֵּל
<i>Inf. abs.</i>	קָטֹל (קָטַל)	קָטֹל	הִתְקַטֵּל
<i>Imp.</i>	קָטֹל	קָטֹל	הִתְקַטֵּל
<i>Impf.</i>	יִקְטֹל	יִקְטֹל	יִתְקַטֵּל
<i>Part.</i>	מִקְטֹל	מִקְטֹל	מִתְקַטֵּל

1. The most characteristic mark of these Voices is the doubling of the middle radical throughout; another, common to the first two, is the Šewa (originally a vowel) under the preformatives. The vowel in the first syllable of Qi. (orig. *a*, as in Q., Ni.) has been thinned in the Perf. to *i*, though appearing in all the other forms of this Voice and everywhere in Hithq. The *original* vowel of the second syllable (*a*) appears in all forms of the Perf. having affixes beginning with a consonant (see table below); elsewhere in the Qi. and Hithq. it has been thinned to *i*, and then, under the influence of the tone, heightened to *ē* (§ 2. table). In the Inf. abs., *o* of the final syllable is from an original *a* (as in Q.).

REM. 1. — The prefix מִ in the Participles of these and the following Voices is connected with the Interrogative Pronoun. מִי (*one who* —).

REM. 2. — Three verbs, when not in Pause, take *e* instead of *ē* in the Perf.
3. *s. m.* בָּפַר, בָּבֵם, יִבֵּר.

REM. 3. — The D. forte in the middle radical of verbs of these Voices may be dropped when such letter is not supported by a full vowel (§ 4. 2. foot-note).

2. The Qu. is still further characterized by a so-called “dark vowel” *u* (rarely *o*) in the first syllable. It lacks the Inf. cstr. (except Ps. cxxxii. 1) and the Imp.

3. The Hithq. is formed directly from the Qi. by restoring the original vowel of its first syllable and prefixing the syllable Hith. In the *Impf.* and *Part.*, which are provided with other prefixes, the weak הִ of the prefix הִתְ is syncopated after such prefixes.

REM. — If the first radical is a sibilant (§ 1. 5), the ת of the prefix changes places with it, for euphonic reasons (as הִתְשַׁמֵּר for הִשְׁתַּמֵּר). If, further, that sibilant is צ, the ת not only changes places with it, but is itself changed to מ (as הִתְצַדֵּק for הִצַּדֵּק). If, again, the stem begin with the Linguals

ת, ד, or ט (occasionally נ, כ; ש, ר, י, once each), the ת of the prefix is assimilated to it, the same being indicated by D. forte *compensative* (as הַמְדִּיר for הִתְמַדֵּר purify oneself).

4. ¹ שִׁבַּר *shiver* (Q. break). ² סָפַר *recount, relate* (Q. count); רָדַף *persecute* (Q. follow); קָבַר *bury many* (Q. bury). ³ לָמַד *teach* (Q. learn). ⁴ נָגַב *be stolen*. The Qi. Voice as related to the Q. mostly carries the idea of *intensity*,¹ including that of repetition;² occasionally that of causation.³ The Qu. is the Passive of Qi. (sometimes of the Q.).⁴

5. ¹ הִתְקַדֵּשׁ *sanctify oneself*. ² הִתְרְאָה *look at one another*. ³ הִתְפַּתַּח (§ 5.2) *open for oneself*. ⁴ הִתְחַלֵּה *feign oneself sick*. ⁵ יִשְׁתַּכְּחוּ *they will be forgotten*. The Hithq. Voice holds nearly the same relation to the Qi. that the Ni. does to the Q. It is (1) chiefly reflexive (intensive);¹ but, also, (2) reciprocal;² (3) medial (do for oneself);³ (4) has the idea of giving oneself out as something;⁴ and (5) rarely has a Passive signification.⁵

מָהַר¹ *be clean*. מְהֵר *clean*.

מָמָא *be unclean*. מְמָא *m. unclean*.

מְמָאָה * *f. uncleanness*.

כָּבַשׁ² *tread, wash*. כָּבֵשׁ³ *m. lamb*.

סָתַר⁴ *cover, hide*. סִתָּר * (i) *m.*

hiding-place, covert, secrecy.

פָּתַח⁵ *open*. פֶּתַח (i) *m. door*.

רָדַף⁶ *follow*.

שָׁכַח⁷ *forget*.

שָׁכַן⁸ *settle down, dwell*. מִשְׁכָּן *Tabernacle*.

¹ Assoc. with following (clean, unclean), which also begins with מ. ² *Washing* was done by *treading*. Fix in mind as one of the three exceptions named above.

³ R. allied to that of כָּבַשׁ. ⁴ Qi. Part. = מִסְתָּר, with which compare *mystery*.

⁵ Mn. Páthah. Cf. דִּלַּת, § 3. ⁶ Mimetic. Repeated, the word sounds like the hoof-beat. ⁷ Same radicals הִשְׁכַּח⁸ (here darkness of memory). ⁸ Mn. "Shekinah," connected with the Tabernacle.

Exercise. — Thou hast spoken.⁶ He has spoken. Wash thou. Let him wash. And he (w.c.) washed. Is not (§ 11. 4. R. 3) David (דָּוִד) hiding himself (Hithq. Part.)? I will cause to dwell (Cohort.). On (in)¹² the Sabbath.¹⁶ The heavens¹⁰ recount¹² (Part.) the glory of God (כְּבוֹד־אֵל). How¹¹ shall we justify ourselves?¹³ Sanctify yourselves.⁶ To sanctify. (The one) sanctified. He made atonement.²⁰ Atonement was made (Qu.).

REM. — Only the Voices treated in the present section are to be used in this Exercise.

§ 22. THE HIQTIL (*Hiph'il*) AND HOQTAL (*Hoph'al*).

	Hi.		Hi.		Ho.
<i>Perf.</i>	הִקְטִיל	<i>Impf.</i>	יִקְטִיל	<i>Perf.</i>	הֻקְטַל
<i>Inf. cstr.</i>	הִקְטִיל	(Jussive)	יִקְטֵל	<i>Inf. abs.</i>	הֻקְטַל
<i>Inf. abs.</i>	הִקְטֹל	(Jussive)	תִּקְטֹל	<i>Impf.</i>	יִקְטֹל
<i>Imp.</i>	הִקְטֹל	<i>Part.</i>	מִקְטֹל	<i>Part.</i>	מִקְטֹל

1. The characteristic mark of the Hi. and Ho. Voices in the Perf. is a prefixed **ה**; in the Inf. and related forms (including the Part.) of the Hi. it is the vowel *a*, of the Ho. the dark vowel *o* (or *u*) under the preformative letter. Both the vowels in the Hi. Perf. were originally *a*. The first has been uniformly thinned to *i*; the second (as *Inf. cstr.*, etc., following verbs **ע**) becomes *i*, except before consonantal suffixes, and takes the tone. In the Inf. cstr. and related parts (also the Part.), an original *i* of the second syllable has been lengthened to *i*, except in the ground-form of the Imp. and in the Jussive (see 2), where the normal heightening of *i* to *e* under the tone has taken place.*

REM. 1. — It will be noted that the final vowel of the *Inf. abs.* in these Voices is *e* (like the dominant Inf. abs. Qi.).

REM. 2. — The Ho. Part., like the other two Pass. Part., has *ā* in the last syllable.

2. ¹הִקְטִילָה. ²הִקְטִילִי. ³יִקְטֹל. It has been seen (§ 15. 4. R. 2; § 17. 2; § 18. 1) that both the Imp. and Impf. may have lengthened forms with an accompanying change of sense. Ordinary forms of the Imp. and Impf. may also be shortened. In the Strong Verb this takes place only in the Hi. Voice; namely, in the ground-form of the Imp. and in the Impf. (chiefly 2. and 3. s.). The shortened form of the Imp. maintains itself only when *without augment at the end*. In the case of the lengthened Imp.,¹ and with inflectional and other additions,² it assumes its normal state. The Impf. Jussive is used to express a command, wish, or (with **אַל**) a prohibition. Such forms have arisen from a natural effort to speak the word quickly. Connected with this is a tendency to draw back the tone from the final syllable. And inasmuch as the same tendency was

* The form **הִקְטִילָה** (Impf. 2. and 3. f. pl.), although found in the table below, does not occur; but the Imp. 2. f. pl. follows this analogy. **הִקְטִילָה**.

observed with *Wāw consec.* of the Impf., we often find the two forms agreeing orthographically.³

3. ¹ **הִקְדִּישׁ** sanctify (Q. be holy); **הִצְדִּיק** declare righteous (Q. be righteous). ² **הִגְבִּיר** show one's self strong (Q. be strong). ³ **הִשְׁלַךְ** is (has been) cast away (Hi. to cast away). In sense the Hi. is (much oftener than Qi.) a causative Voice. With a personal object it is indirectly causative; i.e., such person is caused to do or be the thing denoted by the verb.¹ Without a personal object it is directly causative; i.e., the thing itself denoted by the verb becomes the object.² The Ho. is *Pass.* of the Hi., sometimes of the Q.³

גָּבַל *m.* coast, border (see following).

נָבַר¹ be strong, prevail. **נִבְּרָה** *m.* hero.

נִבְּרָה *f.* strength. **נָבַר** (*cstr.* **נִבְּרָה**)
m. man (poetic).

דָּבַק cleave, follow closely, hard.

קָשַׁל² stumble.

לָבַשׁ⁴ clothe. **לְבוּשׁ** *m.* clothing.

נָפַל fall. Mn. "*Nephilim*": Gen. vi. 4.

שָׁלַח⁴ send, stretch forth. **שִׁלְחָן** *m.*
table.

שָׁלַךְ⁵ (Hi. and Ho.) cast down, away,
out.

¹ One of a series of words beginning with **נב** which mean *be rounded out, gibbous*. This word = *be high: so strong*; the preceding, *be high*, and so marking a boundary. ² Sometimes associated with **נָפַל** "stumble and fall." ³ A pupil suggests *lavish* (i.e., in clothing) as mnemonic. ⁴ Mn. "*Siloam*" (*Σιλωμ*, John ix. 7, "by interpretation Sent"). ⁵ To be associated with preceding; the one = *throw out*; the other, *throw down*.

Exercise. — All the coast of Yisrā'el. The waters³ prevailed (Q.) exceedingly.² And he (w.c.) shall make strong a covenant.²⁰ And he (w.c.) followed hard (Hi.). They stumbled and fell. Ye have caused to stumble. And he (w.c.) shall cleave. He cast away. To cast away. I was cast away. Cast not (**אַל**) away (§ 15. 4). And she (w.c.) cast down. And *thou* art cast out. The head³ shall be (*Part.*) cast out. He sent. They sent. He put forth the hand.³ And he (w.c.) shall fall. She fell.

§ 23. GUTTURAL VERBS. — AN INITIAL GUTTURAL.

1. Guttural Verbs are those having gutturals (including **ך**, **ך**) among their radical letters. **א** is regarded as a guttural only when used as a consonant (not when a vowel-letter, and so quiescent). For the peculiarities of **ך** and **ך**, see § 1. 4, § 5. 5, respectively. The

latter section might now be reviewed with profit, since it contains the general principles distinguishing, in their inflection, the guttural from other Strong verbs.

	Q. ^a		Ni.	Hi.	Ho.
<i>Perf. s. 3. m.</i>	עָמַד		נָעַמַד	הָעָמַד	הָעָמַד
3. <i>f.</i>	עָמְדָה		נָעַמְדָה	הָעָמְדָה	הָעָמְדָה
2. <i>m.</i>	עָמַדְתָּ		נָעַמַדְתָּ	הָעָמַדְתָּ	הָעָמַדְתָּ
<i>pl. 2. m.</i>	עָמַדְתֶּם		נָעַמַדְתֶּם	הָעָמַדְתֶּם	הָעָמַדְתֶּם
<i>Inf. cstr.</i>	עָמַד		הָעָמַד	הָעָמַד	wanting
<i>Inf. abs.</i>	עָמוּד		נָעָמוּד	הָעָמוּד	הָעָמוּד
<i>Imp. s. m.</i>	עָמַד	חֹזֵק	הָעָמַד	הָעָמַד	wanting
<i>f.</i>	עָמְדִי	חֹזְקִי	הָעָמְדִי	הָעָמְדִי	
<i>pl. f.</i>	עָמְדִינָה	חֹזְקִינָה	הָעָמְדִינָה	הָעָמְדִינָה	
<i>Impf. s. 3. m.</i>	יַעֲמַד	יִחַזֵּק	יַעֲמַד	יַעֲמַד	יַעֲמַד
2. <i>f.</i>	תַּעֲמִיד	תִּחַזְּקִי	תַּעֲמִיד	תַּעֲמִיד	תַּעֲמִיד
1. <i>c.</i>	אֶעֱמַד	אֶחַזֵּק	אֶעֱמַד	אֶעֱמַד	אֶעֱמַד
<i>pl. 3. f.</i>	תַּעֲמִידֶנָּה	תִּחַזְּקֶנָּה	תַּעֲמִידֶנָּה	תַּעֲמִידֶנָּה	תַּעֲמִידֶנָּה
<i>Part. act.</i>	עֹמֵד		נֹעֵמֵד	מְעַמֵּד	
<i>Part. pass.</i>	עָמוּד				מְעָמוּד

2. ¹יִחַזְּקִי. The following are the chief points of difference between the verb whose typical forms are given in the table and the ordinary Strong verb: (1) An initial guttural requiring Š^wa takes a Hāṭēph. (2) With a preformative letter the guttural is either closely joined to it (mostly ח), forming a shut syllable,¹ or it is loosely joined, forming a half-open syllable (§ 3. 4). In the latter case, which is by far the more common, if the second radical has a

^a Typical forms only are given in this and a few subsequent tables. The remaining ones can easily be supplied by the student on the basis of קָמַל, following the analogy of the typical forms.

vowel, the guttural will take a Hātēph corresponding to the short vowel of the preformative; if the vowel of the second radical is volatilized the guttural will take a short vowel corresponding to that of the preformative (Q. Impf. 2. *f. s.*, 3. *m.*, 2. *m. pl.*, etc.). The vocalization is further disturbed (changed from the *a* class of vowels) only when an original *a* thinned to *i* (§ 5. 2) lies at the basis of the form (Perf. Ni., Hi., etc.). (3) When the initial guttural would, if an ordinary letter, be doubled, compensation is made for the doubling by heightening the preceding vowel (Ni. Inf., Imp., Impf.).

REM. 1. — The vowel *i* of the Q. Imp. 2. *s. f.* is explained elsewhere (§ 12. a. 1).

REM. 2. — Some forms of חֲזַק are given (Q. Imp., Impf.) as an example of a verb whose Imp. and related parts take *a*.

REM. 3. — The Qi. and Qu. Voices are omitted as offering no irregularities.

אָבֵן¹ *f.* stone.

אַסַּף² collect, assemble.

אָמֵן³ be faithful, true, (Hi.) believe.

אָמִינָה *f.* faithfulness. אָמֶת (=

אֱמֶת) *f.* truth.

חֲזַק⁴ be strong, (Hi.) lay hold of.

חֲזַק strong.

חָלַל⁵ cease, leave off.

לֵב (לִּבָּב)⁶ *m.* heart; *pl.* לְבוֹת.

עָבַר⁷ pass over, along. עָבַר *m.* passage (ford), place of passage, the beyond. עֲבָרָה* *f.* (overflow of) anger.

עָזַב⁸ leave, forsake.

עָזַר help. עֲזָר* (e) עֲזָרָה (*f.*) help.

¹ Mn. "Ebenezer" (= אָבֵן, עֲזָר), 1 Sam. iv. 1. ² Asaph (אַסַּף) was a collector of psalms: 1 Ch. vi. 24. ³ Mn. and deriv. "Amen." ⁴ Mn. "Hezekiah" (חֲזַקִּיה) strength of Jehovah). ⁵ Discrim. from עָזַב (see § 15). ⁶ The heart, too, needs lav-ing. ⁷ Origin of the word "Hebrew," as those coming over the Jordan or Euphrates. ⁸ Used by our Lord (in Aramaic form) on the cross (לֵמָּה עָזַבְתָּ, cf. Ps. xxii. 2): Matt. xxvii. 46.

Exercise. — They were not able⁹ to stand.⁵ 'Abhrāhām believed in (ב) Jehovah. Forsake not wisdom.³ The people⁹ had not assembled themselves (Ni. Perf.). Be strong. And (w.c.) the men⁹ laid hold. The land (*f.*)⁹ shall be forsaken (Ni.). Jehovah hath helped. She left off speaking (Qi. Inf.).⁶ Pass along (*pl.*). He made pass over. He stood⁵ before (לִפְנֵי) Jehovah. I have served.⁸ Holding in service (Hi. Part.). I am (Ni. Perf.) helped. To be helped.

§ 24. VERBS WITH A MEDIAL GUTTURAL.

	Q.	Ni.	Qi.	Qu.	Hithq.
<i>Perf. s. 3. m.</i>	שָׁחַט	נִשְׁחַט	בָּרַךְ	בָּרַךְ	הִתְבָּרַךְ
3. <i>f.</i>	שָׁחַטָה	נִשְׁחַטָה	בָּרַכָה	בָּרַכָה	הִתְבָּרַכָה
2. <i>m.</i>	שָׁחַטְתָּ	נִשְׁחַטְתָּ	בָּרַכְתָּ	בָּרַכְתָּ	הִתְבָּרַכְתָּ
<i>pl. 2. m.</i>	שָׁחַטְתֶּם	נִשְׁחַטְתֶּם	בָּרַכְתֶּם	בָּרַכְתֶּם	הִתְבָּרַכְתֶּם
<i>Inf. cstr.</i>	שָׁחֹט	הִשְׁחֹט	בָּרֹךְ	wanting	הִתְבָּרֹךְ
<i>Inf. abs.</i>	שָׁחוֹט	נִשְׁחוֹט	—		—
<i>Imp. s. m.</i>	שָׁחַט	הִשְׁחַט	בָּרַךְ	wanting	הִתְבָּרַךְ
<i>f.</i>	שָׁחַטִי	הִשְׁחַטִי	בָּרַכִי		הִתְבָּרַכִי
<i>pl. f.</i>	שָׁחַטְנָה	הִשְׁחַטְנָה	בָּרַכְנָה		הִתְבָּרַכְנָה
<i>Impf. s. 3. m.</i>	יִשְׁחַט	יִשְׁחַט	יִבְרַךְ	יִבְרַךְ	יִתְבָּרַךְ
2. <i>f.</i>	תִּשְׁחַטִי	תִּשְׁחַטִי	תִּבְרַכִי	תִּבְרַכִי	תִּתְבָּרַכִי
1. <i>c.</i>	אִשְׁחַט	אִשְׁחַט	אִבְרַךְ	אִבְרַךְ	אִתְבָּרַךְ
<i>pl. 3. f.</i>	תִּשְׁחַטְנָה	תִּשְׁחַטְנָה	תִּבְרַכְנָה	תִּבְרַכְנָה	תִּתְבָּרַכְנָה
<i>Part. act.</i>	שֹׁחֵט	נֹשְׁחָט	מְבָרֵךְ		מִתְבָּרֵךְ
<i>Part. pass.</i>	שָׁחוּט			מְבָרָךְ	

1. The following changes from verbs non-guttural, in addition to those referred to in the preceding section, are worthy of notice: (1) The original — has been restored, through the influence of the guttural, in the first syllable of the Q. Imp., in the forms ending in יִ— and יִ. (2) By the same influence, — is introduced in the last syllable of the Q. Imp. and Impf. This change is no more general elsewhere, because a guttural has less influence on a following than on a preceding vowel.

REM. 1.—The change to the verb בָּרַךְ in the last three Voices is because ר alone in this position (except Ezek. xvi. 4) requires compensation for an omitted D. forte by heightening the preceding vowel. The other gutturals (ע, ח, ה, and sometimes א) permit D. forte to be simply implied (§ 5.1). שָׁחַט, (Qi.) שָׁחַת.

REM. 2.—The vowel heightened through the omission of D. forte is unchangeable.

REM. 3.—The letter **ך** takes a composite in place of simple *Šewā* in forms of the Qi. and related Voices before syllables beginning with **כ**, and having the tone.

צַעַק¹ (and **צָעַק**) cry out.

כְּרוּב *m.* Cherub.

כַּרְם² *c.* vineyard.

לָחַם³ (Q.) eat, fight; (Ni.) fight.

לֶחֶם *m.* bread. **מִלְחָמָה** *f.* war.

שָׂרָף burn. Mn. "Seraph."

שָׁחַט⁴ slay (espec.) for sacrifice.

שָׁחַת⁴ corrupt, destroy. **שָׁחַת**† *f.* corruption, destruction.

שָׁקַט⁵ be quiet, rest.

שָׁרַת (Qi.) serve, minister, (Qi. Part.)

מַשְׁרֵת⁶ servant, minister.

¹ Mimetic. ² With servile letter **ל** = **כַּרְמֶל**, i.e., vineyard-like. ³ Mn. "Bethlehem" (= **בֵּית, לָחֶם**). ⁴ R. **שַׁח** = be low; **שָׁחַח, שָׁחָה**⁴⁹ sink; **שָׁחַט** lay low, **שָׁחַת** destroy. ⁵ Discrim. from **שָׁחַט**. ⁶ Syn. of **שָׂכַר**. The latter is more slavish, the former voluntary, noble service.

Exercise.—They cried unto (**אַל-**) Jehovah. David (**יְהוָה**) blessed (Qi.) Jehovah. To strengthen (Qi.)²³ Whom (**אֲשֶׁר**) thou blessest (Qi. Impf.) he shall be blest (Qu. Part.). Pass not¹⁵ now³ along.²³ Ask (*f.*)¹² Fight ye (Ni. *m.*). And (w.c.) the earth (*f.*) was corrupt (Ni.). To destroy (Hi.). Destroy thou (Hi. *m.*). I am destroying (Hi. Part.). He slew the lamb.²¹ And thou (w.c.) shalt burn the city (**עִיר**). To serve. They shall minister. I will cut off (Hi.)²⁰ They have cut off. To cleanse (Qi.)²¹

§ 25. VERBS WITH A FINAL GUTTURAL.

	Q.	Ni.	Qi.	Hi.
<i>Perf. s. 3. m.</i>	שָׁלַח	נִשְׁלַח	שָׁלַח	הִשְׁלִיחַ
3. <i>f.</i>	שָׁלְחָה	נִשְׁלְחָה	שָׁלְחָה	הִשְׁלִיחָה
2. <i>f.</i>	שָׁלַחְתָּ	נִשְׁלַחְתָּ	שָׁלַחְתָּ	הִשְׁלַחְתָּ
<i>pl. 2. m.</i>	שָׁלַחְתֶּם	נִשְׁלַחְתֶּם	שָׁלַחְתֶּם	הִשְׁלַחְתֶּם
<i>Inf. cstr.</i>	שִׁלַּח	הִשְׁלַח	שִׁלַּח	הִשְׁלִיחַ
<i>Inf. abs.</i>	שִׁלֹּחַ	נִשְׁלַח	שִׁלַּח	הִשְׁלַח
<i>Imp. s. m.</i>	שִׁלַּח	הִשְׁלַח	שִׁלַּח	הִשְׁלַח
<i>f.</i>	שִׁלְחִי	הִשְׁלִיחִי	שִׁלְחִי	הִשְׁלִיחִי
<i>pl. f.</i>	שִׁלְחֵנָה	הִשְׁלִיחֵנָה	שִׁלְחֵנָה	הִשְׁלִיחֵנָה

	Q.	Ni.	Qi.	Hi.
<i>Impf. s. 3. m.</i>	יִשְׁלַח	יִשְׁלַח	יִשְׁלַח	יִשְׁלִיחַ
2. <i>f.</i>	תִּשְׁלַח	תִּשְׁלַח	תִּשְׁלַח	תִּשְׁלִיחַ
1. <i>c.</i>	אִשְׁלַח	אִשְׁלַח	אִשְׁלַח	אִשְׁלִיחַ
<i>pl. 3. f.</i>	תִּשְׁלַחְנָה	תִּשְׁלַחְנָה	תִּשְׁלַחְנָה	תִּשְׁלַחְנָה
<i>Part. act.</i>	שֹׁלַח	נֹשֵׁלַח	מִשְׁלַח	מִשְׁלִיחַ
<i>Part. pass.</i>	שְׁלוּחַ			

1. The characteristic of gutturals most widely exhibited in the present class of verbs is that of Pathah furtive, required under a final guttural immediately after a heterogeneous long vowel (§ 5. 2; cf. Q. Inf. cstr., abs., Part. act. and pass.; Ni. Inf. abs.; Qi. Inf. abs., Part.; Hi. Perf., Inf. cstr. and abs., Impf., Part.). Again, in some cases where *ō* would otherwise be expected (final syl. of Q. Imp., Impf.), we find *a*, largely through the influence of the final guttural. Still further, in final syllables where *ē* would be expected in non-guttural Strong verbs (Ni. Inf. cstr., Imp., Impf.; Qi. Perf., Inf. cstr., Imp., Impf.; Hi. Imp.), *a* is ordinarily to be found, though under the influence of the tone it may become *ē*. Finally, in the Perf. *s.* 2. *f.* of all Voices, the guttural, for euphonic reasons, takes in place of a silent Š^wa a helping Pathah, though the following ת retains its usual pointing (§ 3. 2. foot-note; § 4. 1). Like Pathah furtive, this helping vowel cannot have the tone, and disappears when the verb takes suffixes.

2. ¹יִשְׁלַח, יִשְׁלַח, מִשְׁלַח. ²הִשְׁתַּלַּח (Inf. cstr. the same), יִשְׁלַח, הִשְׁלַח, הִשְׁלַח. ³הִשְׁלַח (Inf. abs.) מִשְׁתַּלַּח, יִשְׁתַּלַּח, מִשְׁלַח. The Qu.¹ (Inf. and Imp. wanting), Hith.² (Inf. abs. wanting), and Ho.³ (Inf. cstr. and Imp. wanting) Voices have no special peculiarities.

בָּאֵר ¹ *f.* well, spring.

בָּקַע ² split, divide. בְּקָעָה [†] *f.* valley.

בָּרַח ³ flee. בְּרִיחַ * *m.* bolt, bar.

מָשַׁח anoint. מְשִׁיחַ ⁴ anointed, Messiah.

פָּגַע * ⁵ meet, press, light upon.

פָּשַׁע * ⁶ transgress. פְּשָׁע (i) *m.* transgression.

שָׂבַע ⁷ be satisfied.

שָׁבַע (Ni., Hi.) swear. שְׁבַע * *m.* (שְׁבָעָה *f.*) seven. שְׁבוּעָה * *f.* oath.

תָּקַע ⁸ smite, blow (a blast).

¹ Mn. with שְׁבַע "Beersheba": Gen. xxi. 32. ² The "Beka" (בְּקָע) was

the split, i.e., half Shekel. ³ Discrim. from מִן. ⁴ Mn. "Messiah." ⁵ Cf. πᾶσι, *pango, pact*, etc. ⁶ Many a "Pasha" transgresses. ⁷ Discrim. from the following. ⁸ Mn. "Tekoa" (תְּקוּעַ, 2 Sam. xiv. 2), properly the place where tent-pins were (often) driven in, i.e., a favorite tenting-ground.

Exercise.—To (ל) flee. Flee. He made flee. (One) making flee. (One) splitting wood (עֵצִים). It (Ni. f.) shall be split. They shall be split (Qu.). They shall be cleft (Hithq., cleave themselves). And thou (w.c.) shalt anoint as (ל) king.¹³ He caused to light upon. Transgressor (Q. Part.). They transgressed. And (w.c.) Moab (מוֹאָב) transgressed against (ב) Israel. Thou art satisfied. Ye shall be satisfied (with) bread.²⁴ The oath which I swore (Ni.) to (ל) 'Abhrāhām. Blow the trumpet (שׁוֹפָר) in Tekoa. If² ye shall hearken¹⁸ diligently (§ 15. 2).

§ 26. NOUNS.—GENDER AND NUMBER.

1. ¹ דָּבָר. ² מַלְכוּת; בְּרִית. The Hebrew has but two genders, a masculine and a feminine. Objects regarded as neuter in other languages it treats as *masc.* or *fem.*, more frequently the latter. *Masc.* nouns have in the *sing.* no peculiarity of form distinguishing them as such; ¹ the endings הָ (with the tone) and ת (after a vowel), mark the *fem. sing.*²

REM. 1. — There are not a few words which are used as either *masc.* or *fem.* Such are marked here c.; i.e., common.

REM. 2. — The ending הָ, as already noted (§ 1. 4), often represents an original ת, which, as will be hereafter seen, needs to be restored in certain forms of the noun and verb. שִׁירָה = שִׁירָתָה.

REM. 3. — The ending ת may mark the *fem.* in nouns also after a consonant, if a helping vowel (ָ, or ַ with a guttural) be used in pronouncing it. שָׁחַת for שָׁחַתָּה; מַמְלָכָה for מַמְלָכָתָה.

REM. 4. — Adjectives, as it respects Gender and Number, follow the analogy of nouns.

2. ¹ שְׁנַיִם. ² יָאֵרִים. ³ תּוֹדוֹת. ⁴ יָדַיִם. ⁵ יוֹמִים. Nouns are used in the *sing.*, *pl.*, and (more rarely) *dual* numbers; adjectives, excepting the numeral for *two*,¹ in the *sing.* and *pl.* only. The ending of the *masc. pl.* is generally יִם (or יָ);² of the *fem. pl.*

וְתָ (or תָּ)³; of the *du.* יָם^{1,4}. The *du.* is mostly used with things occurring in pairs, like certain members of the body, or things which may be conceived of as in pairs.⁵

	SING.	PLUR.	SING.	PLUR.	Du.
<i>Masc.</i>	טוֹב	טוֹבִים	סוֹם	סוֹמִים	סוֹמִים
<i>Fem.</i>	טוֹבָה	טוֹבוֹת	סוֹמָה	סוֹמוֹת	סוֹמָתַיִם

3. The endings יָם and יָם¹ are added directly to the *masc. sing.* But before adding the latter to the *fem. sing.* with הָ, this ending is restored to its original form תָּ, the vowel becoming τ in an open syllable (§ 3.3). The ending וְתָ is added directly to the *sing.* of nouns not already ending in הָ; but in the case of those so ending, the latter is simply changed to the former for the *pl.*

REM. 1.—The changes required in the *changeable* vowels of a word to which syllables attracting the tone to themselves are added will be noted hereafter. For the present, the principle is illustrated by words with *unchangeable* vowels.

REM. 2.—There are many nouns having a *fem.* ending in the *sing.* which take יָם in the *pl.*; and, on the other hand, *masc.* nouns sometimes take וְתָ in the *pl.*

REM. 3.—The *pl.* ending וְתָ is an obscured âth (*cf.* Q. Inf. abs.), and is *unchangeable*. That it is here, however, a strengthened form of the original *sing.* ending *ath* is doubtful.

REM. 4.—The *pl.* in Hebrew is used to indicate a variety of relations besides plurality; especially those expressed in other languages by abstract nouns. חַיִּים (*pl.* of חַי) = life; קְדוּשִׁים most holy: Hos. xii. 1.

דָּם *m.* blood; related to אָדָם red.

מָר * (*f.* מָרָה) bitter. Mn. "Marah":

Ex. xv. 23.

סוֹם (*f.* סוֹמָה) horse.

צוּר wind, press, besiege. צוּר *m.*

rock. צְוָאר * *m.* neck. מְצוּר * *m.*

siege, fortress. Mn. "Tyre" (צוּר).

צָרַר bind together, shut in, oppress.

צָר (*f.* צָרָה) enemy, oppressor.

Mn. "Tsar."

שָׂר (*f.* שָׂרָה) prince. Mn. "Sarah":

Gen. xvii. 15.

שִׁיר sing. שִׁיר¹ (*f.* שִׁירָה) song.

שָׁקָה² (Qu., Hi.) give to drink.

שָׁתָה (Q., Ni.) drink. מִשְׁתָּה *m.* banquet.

¹ The heading of a number of Psalms. ² This verb and the next are defective, but mutually supplementary, as will be noted (*cf.* the root-letters). The p. n. "Rabshakeh" (2 Ki. xviii. 17) is usually derived from it (רַב־שָׁקָה), i.e., chief cup-bearer; probably it is the Assyr. *Rab-sak*, chief captain.

Exercise.—Bullock.⁹ Cow. Cows. These (are) the good cows. Two mares. The princes. The waters³ were^a bitter. These mountains⁹ are very high.¹⁰ Enemies (*m.*). A new⁹ song (*m.*). He took¹⁹ asses.¹¹ He did not drink from¹³ the waters. Wisdom³ is good. And¹³ with (ב) horses. Righteousnesses¹³ (*f.*). Oaths²⁵ (*f.*). Two talents.⁴ Ye shall keep¹⁵ the Sabbaths (יָזַת).¹⁶ Bela^c reigned¹³ in 'Ēdôm. Heroes²² like¹² those.

^a REM.—Not infrequently the subject and predicate in clauses of this nature are united by the 3d pers. (*sing.* or *pl. masc.* or *fem.*) of the Pers. Pronoun serving as copula (These are, were = הָיָה). When the copula is to be expressed, the word representing it will *not* be inclosed in parentheses.

§ 27. ANCIENT CASE ENDINGS.—THE CONSTRUCT STATE.

1. ¹ חֵיתוֹ for חֵית: Gen. i. 24; מְתוֹשָׁאֵל (מֵת = מָת): Gen. iv. 18; בָּנָי for בָּן: Gen. xlix. 11. It would appear that, originally, the Hebrew had endings to represent, respectively, the *Nom.* and *Gen.* case. The one was י (י or י), the other יִ. In rare instances these endings still remain;¹ but their power as case endings has entirely ceased.

2. ¹ הָֿ. ² הַרְרָה towards the mountain; הַשְׁמַיִמָה towards the heavens. Another old case ending, however, representing the Accusative, generally toneless, has, to some extent, maintained itself as well in fact as in form.¹ It is appended to substantives mostly to denote direction (*whither*, more rarely *where*), and has accordingly received the name הָֿ *locative*.²

REM. 1.—הָֿ locative being without the tone may be easily distinguished from the *fem.* ending of nouns; and, for the same reason, it does not usually disturb the vocalization of a word to which it is appended. שָׁמָּה thither.

REM. 2.—When appended to a word having a like *fem.* ending, the latter reverts to its original form תִּתְּ. צוּרָה help; צוּרִיתָּהּ help!

3. ¹ הַמֶּלֶךְ הַסּוּם the horse of the king. The relations expressed in other languages by case endings are expressed in Hebrew mostly by Prepositions. But in addition to what has been said above of the Accus., it has also a method of representing the close relation ordinarily indicated by the *Gen.* (subjective and objective), the Adj., etc. One noun (the one to be limited) is put before another

(the one limiting) so as to express with it one idea.¹ The former word is said to be in the *construct* state with the latter, which is in the *absolute* state.

4. **כֹּל-דִּבְרֵי הַמֶּלֶךְ** the word of the king. **כֹּל** but **כָּל**. Furthermore, since the emphasis of this compound expression is on the final word while the first one is hastened over, *changeable* vowels in the first word will be either dropped, volatilized, thinned, or shortened;¹ the effect being the same as though the tone were removed one place beyond it² (§ 3. 3. 4. R; § 6. 5).

<i>Abs.</i>	סוּם,	סוּכָה,	סוּסִים,	סוּסִים,	סוּסֵתִים,	מִחְנֶה.
<i>Cstr.</i>	סוּם,	סוּכַת,	סוּסִי,	סוּסִי,	סוּסֵתִי,	מִחְנֶה.

5. The changes taking place in other (changeable) vowels of nouns put in the construct state will be further illustrated hereafter (§ 29); those required in the *terminations* of such constructs should be stated here. The terminations of the *pl. masc.* and *du.* (יִם, יָם, יְיָ) become יִי (orig., יִי); the הַ of *fem.* nouns reverts to its original form תִּי; while nouns ending in הַ change the same to תִּי.

REM. — The construct may also be found before words governed by Prepositions, before clauses beginning with a Relative pronoun, and in many other cases where a close connection of thought is indicated. הָרִי בְּגִלְבֹּעַ mountains in (of) Gilboa. מְקוֹם אֲשֶׁר the place in which.

אָחַז¹ seize, possess. אֲחֻזָּה *f.* possession.
 הִנֵּה² bend, settle, encamp. חֲנִית *³
f. spear. מִחֲנֶה² *c.* encampment.
 מִנְחָה *f.* gift, (meal) offering, *Minhāh*.
 נֵר⁴ (R. נֹר) *m.* lamp, light. מְנוֹרָה *
f. candlestick.

צִפּוֹר⁵ *c.* bird (chirper).
 שָׁאֵר⁶ be over, left. שְׂאֵר *m.* rest,
 remnant. שְׂאֵרִית *f.* remnant.
 שָׂבָה⁷ carry (away) captive. שְׁבִי *m.*
 captivity. שְׁבוּת *f.* captivity.

¹ Mn. "Ahaz" (אָחַז) who *possessed* the throne in the time of Isaiah. ² Mn. "Mahanaim," i.e., two camps: Gen. xxxii. 3. ³ The spear was so called from its elasticity. ⁴ Name of Abner's father: 1 Sam. xiv. 50. ⁵ Mn. "Zipporah," wife of Moses; also mimetic. ⁶ Mn. "Shear-jashub" (שְׂאֵר יֵשׁוּב) = a remnant shall return: Isa. vii. 3. ⁷ Mn. "Tishbeh" (תִּשְׁבֶּה), the home of "Elijah the Tishbite." What has the name to do with the idea?

Exercise.—*I* (am) Jehovah the God^a (*pl.*) of Israel (יְהוָה אֱלֹהֵינוּ). Righteous¹³ (are) we. A possession of a burying-place.¹⁶ The camp of Israel. With (בְּ) a sword⁸ and with a spear. The spear of the king. (Meal) offerings. An offering in righteousness. The candlesticks of silver.¹² And he (w.c.) shall kill²⁴ the bird.⁵ And he (w.c.) has kept¹⁵ the statutes² (*m.*). Statutes (*f.*). Asses¹¹ of. The Altars¹⁸ (חֹתָם). The queen¹³ of Šēbhâ'. Borders²² of Israel. The mighty men²² of 'Ēdôm. Cherubim.²⁴ (Into) Sheol.¹² Ye shall cast²² every son (כָּל־בֶּן)^e (into) the river (Nile).³

* REM. 1. — A noun in the construct does not take the article, being made definite by its connection with the following word.

† REM. 2. — The definite accusative is generally marked in prose by אֵת (or אֶת, § 2). A noun is regarded as definite when it has the article; is a proper name; is in the construct state (with a definite noun); when it has a pronominal suffix (§ 28), and in some other cases.

° REM. 3 — כָּל is a noun (*estr.* כָּל־), and when followed by the article carries the idea of totality; without it, it is used distributively. כָּל־יָמָם every people; כָּל־הָעָם the whole people.

§ 28. THE NOUN WITH PRONOMINAL SUFFIXES.

1. *Suffixes with a Sing. Noun.* *Suffixes with a Pl. and Du. Noun.*

SING.	PLUR.	SING.	PLUR.
1. c. אֲנִי my	נָנוּ, נַנְנוּ our	1. c. אֲנִי my	נָנוּ our
2. m. אַתָּה, אַתָּה } thy	כֶּם, כֶּםְכֶּם } your	2. m. אַתָּה } thy	כֶּם } your
2. f. אַתָּה, אַתָּה } thy	כֶּן, כֶּןְכֶּן } your	2. f. אַתָּה } thy	כֶּן } your
3. m. הוּא, הוּא; הִיא, הִיא his	הֵם, הֵםְהֵם } their	3. m. הִוא his	הֵם } their
3. f. הִיא, הִיא, הִיא her	הֵנָּה, הֵנָּהְהֵנָּה } their	3. f. הִיא her	הֵנָּה } their

REM. 1. — In the suffixes of the 2. *pers.* throughout, כ — by a not uncommon interchange of these letters — has taken the place of ת. Otherwise the fragmentary endings may be readily traced to their origin in the Personal Pronoun (*sing.* 3. f. הִיא = הִיא; *sing.* 3. m. הִוא is a contraction from הוּא).

REM. 2. — With Nouns in the *sing.* are given forms both with and without a preceding vowel, or Šewâ. The former are used with nouns ending in a consonant, the latter with those ending in a vowel. This so-called “connecting”

vowel is really an original final vowel of the noun, which here in a form more or less modified reappears before most of the suffixes.

REM. 3. — In the case of *pl.* and *du.* nouns, the original form of the *cstr.* (*ay*) is taken as the basis for the appended suffixes. This is generally contracted to *ê* (*pl.*); *a* is once lengthened to *ā* (*sing.* 3. *m.*), and twice deflected to *è* (*sing.* 2. *m.*, 3. *f.*). In the *sing.* 1. *c.* the pronominal ending is absorbed in the *ay* of the ground-form; and in the *sing.* 2. *f.* a helping vowel (*i*) is used.

REM. 4. — The suffixes כֶּם, כֶּן, הֶם, הֶן are called “heavy” suffixes, and strongly attract the tone; the other suffixes are “light.”

REM. 5. — For the endings יִי, יָהֶם, the poetic forms יִיְהוָה, יָמֵי may be found. The effect of a Pausal accent on the suffixes falls under the general rules for Pause (§ 6. 4. R.).

2.	Singular Noun.	Plural Noun.		
	MASC.	FEM.	MASC.	FEM.
<i>Sing.</i> 1. <i>c.</i> my....	סוֹמִי	סוֹמִיתִי.....	סוֹמִי	סוֹמִיתִי
2. <i>m.</i> thy....	סוֹמִיךָ	סוֹמִיתְךָ.....	סוֹמִיךָ	סוֹמִיתְךָ
2. <i>f.</i> thy....	סוֹמִיךָ	סוֹמִיתְךָ.....	סוֹמִיךָ	סוֹמִיתְךָ
3. <i>m.</i> his	סוֹמִיו	סוֹמִיתּוֹ.....	סוֹמִיו	סוֹמִיתּוֹ
3. <i>f.</i> her....	סוֹמִיהָ	סוֹמִיתֶיהָ.....	סוֹמִיהָ	סוֹמִיתֶיהָ
<i>Pl.</i> 1. <i>c.</i> our....	סוֹמִינֵנוּ	סוֹמִיתֵנוּ.....	סוֹמִינֵנוּ	סוֹמִיתֵנוּ
2. <i>m.</i> your..	סוֹמִיכֶם	סוֹמִיתְכֶם.....	סוֹמִיכֶם	סוֹמִיתְכֶם
2. <i>f.</i> your..	סוֹמִיכֶן	סוֹמִיתְכֶן.....	סוֹמִיכֶן	סוֹמִיתְכֶן
3. <i>m.</i> their...	סוֹמִיהֶם	סוֹמִיתֵיהֶם.....	סוֹמִיהֶם	סוֹמִיתֵיהֶם
3. <i>f.</i> their...	סוֹמִיהֶן	סוֹמִיתֵיהֶן.....	סוֹמִיהֶן	סוֹמִיתֵיהֶן

REM. 1. — The word here used, it will be noted, has immutable vowels. It is representative of all such nouns. The effects of the pronominal suffixes on the mutable vowels of a word will be shown in the following section.

REM. 2. — The suffixes of nouns denote the Genitive relation, and the words to which they are attached are in the *cstr.* state in fact, if not in form. Hence the *cstr.* of the *fem.* (תִּ), whose vowel, however, when falling in an open syllable (always except with the heavy suffixes) is lengthened.

REM. 3. — In the *fem.* of *pl.* nouns there is a double indication of the *pl.*: that of the *masc.* in addition to the *fem.*; but in the 3. *Pers. pl.* the endings ׁ, ׃ are oftener found than those given.

REM. 4. — The omission of Dāghēš from כ in the 2. *m.* and *f.* of the *sing. fem.* noun with *pl.* suffix is due to the loosely closed syllable (§ 3. 4).

דָּוִד¹ *m.* uncle, beloved (one).

דָּוִד² *m.* generation.

מִדְבָּר^{*3} *f.* booth, tabernacle.

עַד⁴ *m.* forever.

עַד (*prep.* and *adv.*) till, as far as.
 עֵד (*f.* עֵדָה) *m.* witness. עֵדוּת *m.*
 testimony. עוֹד again, still.
 צִוָּה ⁵ command. מִצְוָה *f.* command-
 ment.

רִיב ⁶ strive. רִיב *m.* strife, cause
 (legal).
 שִׁפְחָה ⁷ *f.* maid-servant, handmaid.
 מִשְׁפָּחָה *f.* family.

¹ Mn. "David" (דָּוִד) the beloved. ² R. דָּוָר = revolve. Mn. "door."
³ *Pl.* "Succoth," where Jacob built "booths": Gen. xxxiii. 17. ⁴ Mn. "add"
 (the common idea at the basis of this list of words). עַד (ר. עָדָה go on)
 forever; עֵד, עֵדוּת (ר. עוֹד repeat over) = witness; עוֹד (*adv.*) again, still.
⁵ R. = be hard, solid, and from it comes צִיּוֹן = "Zion," which may serve as mn.
⁶ Mn. "Reeve," an old term for officer. Sheriff = Shire-reeve. ⁷ If r. = join,
 then so called as one *joined* to the family; and the family, as those *joined together*.

Exercise.—My beloved. His uncle. Our witness (vowel immutable). Your witnesses. Their witnesses (*f.*). Her commandment. Your commandment. The tabernacle of David. Strifes of. Thy handmaid. His maidservants. Upon (עַל) the maidservants in those days.¹⁰ This (is) the commandment which Jehovah sent.²² Great¹⁰ (is) the day of Y^{ehôwāh}. Yisr'âel has not kept¹⁵ my precepts.¹⁵ Jehovah (is) a man⁹ of war.²⁴ The horses of Par'ôh and all his mighty men.²² It (is) thy voice.⁹ Jehovah our God (*pl.*) (is) holy (*sing.*).⁶ Our rock²⁶ (is) not as their rock. בְּרִיךְ הַמֶּלֶךְ הַגָּדוֹל the eldest son of the king.^a

^a REM.—An Adj. modifying a noun in immediate connection with a Genitive (i.e., in the *cstr.* state) is placed after the compound expression; and the noun being (by its connection) definite, the adjective has the article (*cf.* § 10. 2).

§ 29. FIRST CLASS OF NOUNS.

1. Nouns with mutable vowels may be divided into classes according as they are affected by the *pl.*, *du.*, and *fem.* terminations, pronominal suffixes, and the *cstr.* state. In each of these cases the tone moves forward one or two places, producing the effects described in § 6 (which should now be reviewed).

	ABS.	CSTR.	LIGHT SUFF.	HEAVY SUFF.
<i>Sing.</i>	נָדִיב,	נְדִיב,	נְדִיבִי,	נְדִיבְכֶם.
<i>Pl.</i>	נְדִיבִים,	נְדִיבֵי,	נְדִיבֵי,	נְדִיבֵיכֶם.

2. As a first class, those nouns (including adjectives and participles) may be designated which have a mutable vowel in the penult only. Inasmuch as that vowel is volatilized by any moving forward of the tone, the form of the word thus becomes fixed, and to it, as a base, the several terminations and suffixes are added without further change.

REM. 1. — If a word begin with a guttural, the general rule for gutturals in the same circumstances is to be followed (§ 5. 3. עֹן, עֹן, עֹן, עֹנוֹת, עֹנוֹת, עֹנוֹת). The same is true of a word ending in a guttural. § 5. 2. מְשִׁיחַ, נְבִיאָכֶם, נְבִיאָה, מְשִׁיחִי.

REM. 2. — Feminines of the form נְדוּלָה (from *m.* נְדוּל) follow the analogy of סוּסָה in the previous section.

REM. 3. — Words of the form עָנִי, in addition to the changes spoken of in R. 1, become עָנִיִּים (עָנִי, עָנִיכֶם) in the *pl.*; those of the form עָנִי become עָנִי (my affliction) with a suffix.

חֶסֶד¹ *m.* mercy. חֶסֶד * merciful, godly.

נְבִיא² prophesy. נְבִיא prophet.

נָבַט look upon, regard.

נָגַד³ tell, narrate. נֶגֶד over against, before. נָגִיד * *m.* prince, leader.

נָדִיב * liberal, noble. Mn. "Nadab."

נָשָׂא⁴ lift up, bear, forgive. נָשִׂא * *m.* prince. מְשָׂא * burden, portion.

עָוָה⁵ do iniquity. עָוֹן *m.* iniquity.

עָנָה⁶ oppress. עָנִי poor. עָנִי * *m.* affliction, oppression.

¹ חֶסֶד, the Stork, was so named from its *tenderness* to its young. ² To be associated with the next root; the idea of the *r.* being to bubble forth, as the prophet's words from his soul, as the eye from the lids. ³ Mn. for the second root "Nebat," father of the notorious Jeroboam. ⁴ R. = be high, slightly. Note three words for *Noble* beginning with נ (נָדִיב, נָשִׂא, נָגִיד). ⁵ To be disting. from נָסָה (mn. "Massah": Ex. xvii. 7), which also means *to lift up*, but with the idea of *trying, proving*. ⁶ Mn. *Awa*, an iniquitous strong-drink of the Hawaiian Islands. ⁷ Mn. "Anna" (an *oppressive* empress of Russia, A.D. 1730-1740). Distinguish עָנָה answer, § 47.

Exercise. — Collect²³ (*pl.*) my godly (ones). Our prophets. The prophets of Jehovah. Thy (*f.*) prophets. He went forth⁵ from his place.¹⁹ Ruler (נָגִיד) of the house³ of God. The princes (נָשִׂא) of the earth.⁹ Our iniquity. Their iniquities. Forgiving (Part.) iniquity and transgression.²⁵ Thy poor (*pl.*). The poor of the flock.² Their affliction. And all her multitude (רַבְּמוֹן). Pray for (ask,¹² *pl.*) the peace²⁰ of Jerusalem.

§ 30. SECOND CLASS OF NOUNS.

1. **קָמַל, אֵיב, קָרָן, עוֹלָם.** A second class of nouns are those which have a mutable vowel in the final syllable only: while that of the penult is (by nature or position) immutable.

	ABS.	CSTR.	LIGHT SUFF.	HEAVY SUFF.
<i>Sing.</i>	עוֹלָם,	עוֹלָם,	עוֹלָמִי,	עוֹלָמֶכֶם.
<i>Pl.</i>	עוֹלָמִים,	עוֹלָמִי,	עוֹלָמִי,	עוֹלָמֶיכֶם.

2. The law of inflection for nouns (or participles and adjectives) of the form **עוֹלָם** is that *ā* remains in an open syllable; is changed to *a* in a loosely shut syllable (*cstr.* and with heavy suff. in the *sing.*); and volatilized when the tone is moved forward two places (*cstr.* and with heavy suff. in the *pl.*).

REM. 1. — The Ni., Qu., and Ho. Participles of the Strong verb follow in inflection the analogy of **עוֹלָם**, as the Q. (act.), Qi. and Hithq. Participles follow that of **אֵיב**.

REM. 2. — Monosyllables with a mutable *ā* belonging to this class of words have some peculiarities, represented by **יָד, יָדִים, יָדֶיךָ, יָדֵינוּ, יָדֵיהֶם, יָדֵינוּ**; and **דָּם, דָּמִים, דָּמֶיךָ, דָּמֵינוּ, דָּמֵיהֶם, דָּמֵינוּ**. The special peculiarity consists in thinning *ā* to *i* or *e*, with heavy suff. in the *sing.*, and in the *cstr.* and with heavy suff. in the *pl.*

	ABS.	CSTR.	VOCAL SUFF.	CONSON. SUFF.
<i>Sing.</i>	אֵיב,	אֵיב,	אֵיבִי,	אֵיבְךָ.
<i>Pl.</i>	אֵיבִים,	אֵיבִי,	אֵיבִי,	—.

3. In words of the form **אֵיב**, or the Act. Part. Qal (i.e., words having *ē* in the final syllable and an immutable vowel in the penult), the last vowel is volatilized with suffixes beginning with a vowel, and is shortened to *e* or *i* before those beginning with consonants. The *cstr. sing.* is like the *abs.* except before Maqqēph.

REM. — Monosyllabic nouns with *ē* naturally follow this law of inflection. **שָׁם, שָׁמִי, שָׁמְךָ, שָׁמֵנוּ.**

4. **חֹנֶה, חֹנִים, חֹנִי.** In words of the form **חֹנֶה**, **חֹנֶה**, the *cstr. sing.* is **חֹנֶה** (§ 27. 5). Before suffixes, **ה** and the vowel are dropped, and the suffixes are added directly to the word as thus apocopated.

אֵיב¹ *m.* one hating, enemy.

חֹנֶה² see, behold (a vision). **חֹנֶה** †
m. seer. **חֹנִי** * *m.* vision.

נָטָה³ stretch out, turn aside. **מָטָה** *
f. bed. **מָטָה** *c.* staff, tribe.

עוֹלָם *m.* antiquity, age, eternity.

קָנָה acquire, buy. **קָנָה**⁴ (*cstr. קָנָה*)
m. cane, stalk. **מִקְנָה** *m.* property
(in cattle), cattle.

רָאָה⁵ see. **מִרְאָה** sight, appearance.

שָׁפַט⁶ judge. **מִשְׁפָּט** judgment, rule.

¹ An interesting fact about this word is that it is used in this (Part.) form about 280 times in the Bible and only once in another form: Ex. xxiii. 22.

² Not the *r.* of "Hosea," the prophet; but **חֹנֶה** is a syn. of **נָבִיא**²⁸ and **רָאָה**

(seer). ³ Mn. Lat. *Nata-re* (= stretch out hands) to swim. ⁴ Mn. *cane*. The idea of acquisition in the *r.* comes through that of setting upright, establishing.

⁵ Note that all the letters are weak, and the first is a "vibrating" letter. ⁶ Mn. "Jehosaphat" (**יְהוֹשָׁפָט**), Jehovah has judged.

Exercise. — By (**בְּ**) means of (hand of) all the seers. Your blood.²⁶ Your hand. Their hands. The hand of his enemies. The seer of the king.¹³ Upon (**עַל**) the bed of the man⁹ of God. Thy rod. And I (w.c.) will break¹⁴ the staff of bread.²⁴ Possession (property) of flocks (*sing.*).² His cattle. Our cattle. In the name¹⁰ of Jehovah. The name of that place.¹⁹ What¹¹ is thy name? His judgments are in all the earth.⁹ The priests¹² and the judges (Part.). I have taught¹⁸ (**QI.**) statutes² and judgments. And the appearance of the glory¹¹ of Jehovah. Their appearance. The names of the tribes (**יְרֵחַ**) of Israel.

§ 31. THIRD CLASS OF NOUNS.

1. **שָׂדֶה, יָקָן, לֶבֶב, דָּבָר.** (see vocab. § 40). This class includes words with two mutable vowels. The law of vowel changes, when additions are taken, is found § 6. 4–6.

	ABS.	CSTR.	LIGHT SUFF.	HEAVY SUFF.
<i>Sing.</i>	דָּבָר,	דָּבָר,	דְּבָרִי,	דִּבְרָכֶם.
<i>Pl.</i>	דְּבָרִים,	דְּבָרִי,	דְּבָרִי,	דְּבָרֵיכֶם.

REM. 1. — The thinning of the original *a* to *i* (*cstr. pl.*, etc.) takes place, except in cases where one of the first two letters is a guttural (חֲכָמִי, חֲכָמִים, נְהַרִי, נְהַרִים), and in a few other words. כְּנָפִי, כְּנָפִים.

REM. 2. — Words of the form וְזָקֵן become וְזָקֵן in the *cstr. sing.*

REM. 3. — שָׁדָה having (unlike הוֹדָה, § 30) a mutable vowel in both syllables belongs to this class. *Cstr.* שָׁדֵה, שָׁדֵי, שָׁדִים (or שָׁדוֹת), *cstr. pl.* שָׁדֵי.

REM. 4. — Words of this class occasionally take with additions *D. forte* (characteristic, § 4. 2. R.) in their final radical, in order to keep the pretonic vowel short. נִמְלִים for נִמְלִים.

	ABS.	CSTR.	LIGHT SUFF.	HEAVY SUFF.
<i>Sing.</i>	צִדְקָה	צִדְקָה	צִדְקָתִי	צִדְקָתְכֶם
<i>Pl.</i>	צִדְקוֹת	צִדְקוֹת	צִדְקוֹתִי	צִדְקוֹתֵיכֶם

2. In feminines of this class ending in הַ, the original form in *ath* (*ā-th* in open syllable) is assumed, and the law of vocal changes is then applied, as in the masculines.

REM. — The *dual* has the form שְׁפָתֵיךְ, *cstr.* שְׁפָתֵיךְ.

אָדָם <i>m.</i> man, Adam.	אֲדָמָה ¹ <i>f.</i>	כְּנָף ⁴ <i>c.</i> wing, border.
ground, earth.		נְהַר ⁵ <i>m.</i> river. Syn. יָאֵר.
בָּקָר ² <i>c.</i> (large) cattle, herd.	בֹּקֶר	שִׁפָּה ⁶ <i>f.</i> lip, border, shore.
<i>m.</i> morning.		שִׁנָּה ⁷ <i>m.</i> second,
בְּשָׂר ³ (Qi.) bring good tidings.		copy. שָׁנָה <i>f.</i> year. שְׁנֵי <i>m.</i> (f.
בָּשָׂר <i>m.</i> flesh.		שְׁנִית) second. שְׁנַיִם two.

¹ Associate with preceding word. ² R. = break through: cattle, the clods (in ploughing); morning, the mists and darkness. ³ Idea of *r.*, to smooth the skin, rub out its wrinkles. Cf. Germ. glätten, Eng. gladden. ⁴ R. כֶּן = cover. The three root-letters are in "canopy." ⁵ Associate with הַר (river and mount). ⁶ Idea of *r.* שָׁף, כָּף, is to rub. Cf. סָפַר = rub pen on the paper. ⁷ It is easy to see how the idea of year comes from that of change. The two following words are from an allied *r.* Mn. "Mishna" (מִשְׁנָה), i.e., the text of the Talmud, so called as a *repetition* of the law.

Exercise. — From the elders¹⁷ of Israel. The wisdom³ of his wise (men).³ According to (בְּ) the word⁶ of Jehovah. He wrote⁴ all the words in a book.¹² The words of the lips of Jehovah. His words. Their words. In the heart²³ of the righteous¹³ (*pl.*). Which is upon (עַל) the

shore of the sea (יָם). In the house³ and in the field (שָׂדֶה). The waters³ of the river. Flock² and herd. I will give (אֶתְּ) thy flesh to the birds of (לְעוֹף) heaven.¹⁰ The righteous acts (righteousnesses) of Jehovah. Jehovah our righteousness.

§ 32. FOURTH CLASS OF NOUNS.

1. מֶלֶךְ, סֶפֶר, בֶּקֶר (בְּקָר). Numerous nouns of a peculiar formation (originally monosyllabic) may be reckoned as a fourth class. Their vowels were respectively *a*, *i*, and *u* (or *o*).

2. מֶלֶךְ, סֶפֶר, בֶּקֶר (בְּקָר). On account of the difficulty of pronouncing these words as monosyllables, a helping vowel was used under the second radical; and as this vowel was ordinarily Seghól (see, however, the following section) they are generally known as Segholates. They are named Segholates of the *a*, *i*, or *u* (or *o*) class, according to the vowel which originally characterized them.

REM. 1. — In Segholates of the *a* class this vowel has been ordinarily deflected to *e*. מֶלֶךְ from מֶלֶךְ.

REM. 2. — In Segholates of the *i* and *u* (or *o*) class these vowels (now standing in an open syllable with the tone) are changed to *ē* and *ō*.

REM. 3. — It is not possible to judge from their absolute form to which of the first two classes a Segholate belongs, if the vowel of the first syllable be *e*. Accordingly, those of the *i* class have been indicated in our vocabularies.

REM. 4. — Certain words of this class have not been given a helping vowel, but remain in their original monosyllabic form. חֶטָּא, חֶטְאִי, חֶטְאִים.

<i>Sing. Abs.</i>	מֶלֶךְ	סֶפֶר	בֶּקֶר
<i>Cstr.</i>	מֶלֶךְ	סֶפֶר	בֶּקֶר
<i>Light suff.</i>	מֶלְכִי	סֶפְרִי	בֶּקְרִי
<i>Heavy suff.</i>	מֶלְכֶם	סֶפְרֶם	בֶּקְרֶם
<i>Pl. Abs.</i>	מֶלְכִים	סֶפְרִים	בֶּקְרִים
<i>Cstr.</i>	מֶלְכִי	סֶפְרִי	בֶּקְרִי
<i>Light suff.</i>	מֶלְכִי	סֶפְרִי	בֶּקְרִי
<i>Heavy suff.</i>	מֶלְכֶם	סֶפְרֶם	בֶּקְרֶם
<i>Du.</i>	רְגָלִים	—	—

3. The law for the inflection of Segholates is that in the *sing.* and *du.* of the word, and in the *cstr.* and the forms having heavy suffixes of the *pl.*, the pronominal suffixes are appended to the original monosyllabic form. In the other forms (*pl.* and the *pl.* with light suffixes) a "helping" vowel (*ā*) is used with the second radical, its own being volatilized, and the suffixes are then added without further change.

REM. 1. — It will be noted that the *cstr. sing.* is like the *abs.* This law is nearly universal.

REM. 2. — In Segholates of the *u* (or *o*) class, the characteristic vowel of the inflected forms is generally *o*, but there are examples of the use of *u*, and even *i*. נְדָרָה from נָדַר greatness.

REM. 3. — On the exceptional *pl.* forms of שָׂרֵשׁ and קָנָשׁ, see § 2. 3. R. 2.

REM. 4. — The *cstr. pl.* is really formed from the *abs. pl.* by volatilizing the "helping" vowel *ā*, and restoring in the first syllable the original *a* (*i* or *o*); but, for practical reasons, it seemed better to state the rule as above.

REM. 5. — A more characteristic mark of words of this class than *v* is the tone on the penult.

אָן* (Hi.) give ear. אָן¹ *m.* ear.
בְּבוֹר² *m.* firstborn. בְּבוֹרָה† *f.* first-
ling, birthright.
יִלֵּד beget, give birth. יִלְדִּי³ *m.* boy,
son.
נָדַר* vow. נִדְרִי⁴ (and נִדְרָה) (*i*) *m.*
a vow.

נֶפֶשׁ *c.* soul, life, self.
רָגַל*⁵ go, (go about to) calumniate,
spy out, tread. רִגְלִי *f.* foot.
שָׁמֶן⁶ (*i*) *m.* oil.
שֶׁשׁ⁷ *c.* the sun.
שָׂרֵשׁ*⁸ *m.* root.

¹ Cf. *ḥsiv*, *dat. pl.* of *ḥs*. ² R. = break through. Cf. בָּקָר. ³ A mn. will, perhaps, suggest itself. ⁴ R. akin to נֹזֵר, mn. "Nazirite" (נִזְרִי). ⁵ R. רָגַל carries the idea of (excited) movement. ⁶ Mn. "Gethsemane" (Aram. נֶת שֶׁמֶן oil press). ⁷ Mn. "Beth-shemesh" (Josh. xv. 10), house of the sun. ⁸ Assoc. with קָנָשׁ (see § 2. 3. R. 2).

Exercise. — In their ears. In the ears of the people⁹ of the land.⁹ All² the firstborn. The firstborn according to (ב) his birthright. My sons. Their sons. Where (§ 10. 4) thou hast vowed a vow. His vows. Your vows. Bless⁶ (Qi.), my soul, Jehovah. For (ל) the sole³ of her foot. From between (מִבֵּין) his feet. At (ב) their feet. We (are) your servants.⁸ Cause (me) to hear¹⁸ in the morn-
ing³¹ thy lovingkindness.²⁹ The root of the righteous¹³ (*pl.*). And he (w.c.) wrote⁴ these words⁶ in the book¹² of the law (תּוֹרָה) of God.

§ 33. FOURTH CLASS OF NOUNS (*Continued*).

<i>Sing. Abs. and Cstr.</i>	נָעַר	נָעִיחַ	פָּעַל
<i>Light suff.</i>	נָעָרִי	נָעִיחִי	פָּעַלִי
<i>Heavy suff.</i>	נָעָרֶכֶם	נָעִיחֶכֶם	פָּעַלְכֶם
<i>Pl. Abs.</i>	נָעָרִים	נָעִיחִים	פָּעַלִים
<i>Cstr.</i>	נָעָרִי	נָעִיחִי	פָּעַלִי
<i>Light suff.</i>	נָעָרִי	נָעִיחִי	פָּעַלִי
<i>Heavy suff.</i>	נָעָרֶיכֶם	נָעִיחֶיכֶם	פָּעַלֶיכֶם

1. Segholates having a guttural for their second or third radical generally take *a* instead of *e* as a helping vowel; and in those having a guttural as their second radical, an original *a* in the first syllable is usually retained, i.e., the word does not assume an actual *Segholate* form in either case.

REM. 1. — To the second part of this rule there are occasional exceptions. לָחֵם from לֶחֶם.

REM. 2. — Segholates of the *u* (or *o*) class sometimes retain the *ō* in the *pl.* *abs.* and in the *pl.* with light suffixes. אֶהְיֶה, אֶהְיֶה, אֶהְיֶה from אֶהְיֶה.

REM. 3. — Segholates of the *i* class whose first letter is a guttural (ס, ח) usually take *e* with suffixes instead of the original vowel. עֲוִיר from עֹוִיר.

<i>Sing. Abs.</i>	מִלְכָּה	חֲרָפָה	חֲרָבָה
<i>Cstr.</i>	מִלְכַּת	חֲרַפַּת	חֲרַבַּת
<i>Light suff.</i>	מִלְכַּתִּי	חֲרַפַּתִּי	חֲרַבַּתִּי
<i>Heavy suff.</i>	מִלְכַּתְכֶּם	חֲרַפַּתְכֶּם	חֲרַבַּתְכֶּם
<i>Pl. Abs.</i>	מִלְכוֹת	חֲרָפוֹת	חֲרָבוֹת
<i>Cstr.</i>	מִלְכוֹת	חֲרָפוֹת	חֲרָבוֹת
<i>Light suff.</i>	מִלְכוֹתִי	חֲרָפוֹתִי	חֲרָבוֹתִי

2. Feminines from *masc.* Segholates (like מִלְכָּה, חֲרָפָה, חֲרָבָה) require no new principle in their inflection. The *fem.* ending affects the word as the ordinary suffix affects the *masc.* — throws it into its monosyllabic form. The *fem. pl.* form is also precisely analogous

to the *masc.* All suffixes in both *sing.* and *pl.* are appended to the *cstr.* (as in *fem.* nouns of the third class), the final *a* in the *sing.* becoming *ā* in an open syllable.

REM. — **חַרְפָּה** *f.* reproach. See *s.v.* **חָרַף**, Ap. 1.

<i>Sing. Abs. and cstr.</i>	חַרְפָּה חַרְפָּה	חַרְפָּה mistress	חַרְפָּה
<i>Light suff. ...</i>	חַרְפָּתִי חַרְפָּתִי	חַרְפָּתִי	חַרְפָּתִי
<i>Pl. Abs.</i>	חַרְפָּה חַרְפָּה	—	—
<i>Cstr.</i>	חַרְפָּה חַרְפָּה	—	—

3. Besides the *fem.* form of *masc.* Segholates, there are also proper *fem.* Segholates. They are nouns with the *fem.* ending **ת** and a helping vowel (־ָ, ־ִ). They are inflected in the *sing.* like the *masc.* Segholates. In the *pl.* the first form follows the analogy of the *fem.* of *masc.* Segholates; the second (the *fem. act. Part. Q.*, *Qi.*, *Hithq.*) drops the pretonic vowel in the *pl.*; the third and fourth are rarely met with in the *pl.*

REM. — Some *fem.* nouns have an *abs.* form in **תָּה** as well as in **תָּה** (**מַלְחָמָה**) or **מַלְחָמָה**, **מַלְחָמָה** or **מַלְחָמָה**; while there are some whose *abs.* form is in **תָּה** and their *cstr.* always in **תָּה**. **אִשָּׁה**, **מַמְלֵכָה**.

אֹהֶל <i>m.</i> tent. Mn. "Oholiab": Ex. xxxi. 6.	נָצַח ³ (<i>Qi.</i>) lead, especially a choir.
יָעַר <i>m.</i> forest. Mn. (<i>pl.</i>) "Jearim": Josh. xv. 10 ("forest-city").	נָצַח (or נָצַח) glory, eternity.
נְחֹשֶׁת ¹ <i>c.</i> copper, brass (bronze).	פֶּסַח [*] <i>m.</i> Passover; Gr. <i>πάσχα</i> .
נָעַר ² young man; נָעָרָה <i>f.</i> ; נְעוּרִים youth.	פָּעַל ⁴ do, make. פָּעַל [*] <i>m.</i> deed, work.
	פָּעַם ⁵ <i>c.</i> stroke, step, a time (once).
	שַׁעַר <i>c.</i> gate. R. divide. Mn. "share."

¹ The memory may be aided by combining the p.n. "Necho" (Pharaoh) and "Seth" (**שֵׁת**), though the latter may have been nearer the *bronze* age: Gen. iv. 22. ² Mimetic, referring to time of puberty. Cf. gnär (= gnarl, snarl, growl). ³ The *Qi. Part.* **מִנְצַח** with **ל** is found over fifty times in headings of Psalms in the sense of choir-leader. ⁴ May be associated with the *usual* names of the Voices, as "Niph'al," "Pu'al," etc. (§ 19). It is used in poetry for **נָעַר**. ⁵ The original monosyllabic form **פָּעַם** suggests better the idea of stroke, step.

Exercise. — He sent ²² (*Qi.*) each man ⁹ (= a man) to (**ל**) his tent (*pl.*). As a lion ¹² in the forest. Its brass. In silver ¹² and in brass. He spoke ⁵ to his young man. And thou (w.c. Impf. in *a*) hast cleaved ²² to (**ב**) the maidens

of Bō'az. "To the chief musician." To cut off²⁰ (Hi.) from the city (עִיר) of Jehovah all workers of iniquity (אָנִי). Ask¹² (pl.) concerning (עַל) my sons¹¹ and concerning the work of my hands.³ And I (w.c.) will reward²⁰ (Qi. of שָׁלַם) them (לָהֶם) according to their works. My steps. Twice (du.).

§ 34. NOUNS OF PECULIAR FORMATION.

<i>Sing. Abs.</i>	אָח	אָחות	אָמָה	בְּלִי	עִיר
<i>Cstr.</i>	אָחִי	אָחות	—	—	עִיר
<i>Light suff.</i>	אָחִי	אָחותִי	אָמָתִי	בְּלִיָּךְ	—
<i>Heavy suff.</i>	אָחִיכֶם	—	—	—	—
<i>Pl. Abs.</i>	אָחִים	אָחִיות	אָמָהוֹת	בְּלִים	עִרִים
<i>Cstr.</i>	אָחִי	—	אָמָהוֹת	בְּלִי	עִרִי
<i>Light suff.</i>	אָחִיךְ	אָחִיתִי	אָמָהתִי	בְּלִי	—
<i>Heavy suff.</i>	אָחִיכֶם	(אָחִיתֶכֶם)	—	בְּלִיכֶם	—

REM. — 1. In אָחִים the vowel of the first syllable is possible because there is a D. forte implied. For אָחִי (pl. with light suff.), אָחִי is always found by exception. 2. In אָחות the ending is not that of the fem. pl., but is a contraction for -awath. 3. The ה in אָמָהוֹת is used as a consonant, and not as in אָמָה. 4. The pl. of בְּלִי is formed as if from בָּל, and of עִיר as if from עָר, the latter form being still found in proper names. 5. The remaining nouns usually reckoned under this head have already been given in preceding vocabularies, but should now be reviewed: אָב (§ 8); אִשָּׁה, אִישׁ (§ 9); בֵּית (§ 3); בֶּן, בַּת (§ 11); יוֹם (§ 10); מֵיִם, פֶּה, רֹאשׁ, שֵׁם (§ 3); שָׁמַיִם, שָׁם (§ 10).

אָבָה wish, will. אָבִיִּן¹ poor.

אָוֶה * wish, desire. תְּאֵוָה f. *ibid.*

אוֹ (§ 2) or.

אָח² brother. אָחות sister.

אָחור back side, backwards. אָחַר m.

after. אָחֵר another. אָחֵרִין³ latter,

later. אָחֵרִית f. latter time, future.

מָחָר, מָחָרָת * f. to-morrow.

אָם⁴ (with suff. אָמִי, pl. אָמוֹת) f. mother. אָמָה cubit, mother-city, metropolis.

אָמָה⁵ f. maidservant.

בְּלָה⁶ complete, end. בְּלָהָ * bride, daughter-in-law. בְּלִי vessel, weapon, thing. בְּלָיָה, (only pl.) בְּלָיִוֹת reins, inward parts.

עִיר be astir, awake. עִיר f. city.

¹ Mn. and deriv. "Ebionite." The idea of "poor" as coming from this r. is obvious. ² The same word as interjection = Alas! ³ Mn. for this series of words "Acheron" (Ἀχέρων), a fabled river of the *after* world. אַחֵר (note vowel and D. forte implied as in אַחֵר) = one after, i.e., another. מֶחָר apparently = מֵאָחָר, i.e., the (day) after. ⁴ R. אַמַם (in Assyri.) = be broad, roomy; hence cubit. ⁵ Cf. Germ. *Amme*, nurse; Lat. *mamma*. All seem to be mimetic. ⁶ Idea of r. is to be rounded out, complete. כָּל (§ 2) is from an allied r. The bride was so called as the full grown maiden; the reins, from the conception of them, probably, as a sort of vessel (כָּלִי). ⁷ Note idea of a city. עִיר is equivalent to עָר, as in עִיר-מוֹאָב city of Moab: Num. xxi. 28.

Exercise. — He slept¹⁹ with⁹ his fathers. The wife⁹ (woman) of thy youth.³³ All the men of Israel. The house of the women. A place¹⁹ for (ל) houses. My sons and my daughters. In the days of your fathers. According to (עַל) the word (mouth) of Jehovah. His brethren (ר. 1) were not able.⁹ Say⁵ (f.) thou (art) my sister. His wife (formed from אִשָּׁה) and his maidservants. The vessels (are) holy (holiness).⁶ And (w.c.) the elders¹⁷ of that city shall take¹⁹ the man. I have-made-to-cess¹⁶ from the cities of Y^hûdhâh the voice⁹ of joy.³

§ 35. THE CARDINAL NUMBERS.

1.

	Ang.	Centr.	Ass.	Centr.
1.....	אֶחָד	אֶחָד	אֶחָת	אֶחָת
2.....	שְׁנַיִם	שְׁנֵי	שְׁתֵּים	שְׁתֵּי
3.....	שְׁלֹשָׁה	שְׁלֹשֶׁת	שְׁלֹשׁ	שְׁלֹשׁ
4.....	אַרְבָּעָה	אַרְבַּעַת	אַרְבַּע	אַרְבַּע
5.....	חֲמִשָּׁה	חֲמִשֶּׁת	חֲמֵשׁ	חֲמֵשׁ
6.....	שֵׁשׁ	שֵׁשֶׁת	שֵׁשׁ	שֵׁשׁ
7.....	שִׁבְעָה	שִׁבְעַת	שִׁבַּע	שִׁבַּע
8.....	שְׁמוֹנָה	שְׁמוֹנַת	שְׁמוֹנֶה	wanting
9.....	תִּשְׁעָה	תִּשְׁעַת	תִּשַׁע	תִּשַׁע
10.....	עֲשָׂרָה	עֲשָׂרַת	עָשָׂר	עָשָׂר

REM. — 1. The vowels *e* and *a* in the first syllable of the word for *one* are not in an open syllable; but D. forte is implied in ה. 2. The Dāghēš in שְׁתִּים and its *ctr.* is not D. forte, but, by exception (§ 3. 1. r. 2), a D. lene, the word being for אֶשְׁתִּים.

2. ¹ יוֹם אֶחָד. ² עָרִים שְׁתִּים. ³ שְׁתֵּי נָשִׁים. The numeral for *one* is rarely used except as an *adj.*; hence it is found after its word, and agrees with it in gender and number.¹ The numeral for *two* is an abstract noun; hence it may be found standing in apposition before or after the thing enumerated,² or in the construct state before it.³

3. שְׁלֹשׁ עָרִים. שְׁלֹשׁ עָרִים. The numerals from 3 to 10 are also abstract nouns; but as a rule they *disagree in gender* with the things they enumerate, a *masc.* being used with a *fem.* and *vice versa*.^a

11.....	{	אַחַד עָשָׂר.....	אַחַת עָשָׂר
		עֶשְׂתֵּי עָשָׂר.....	עֶשְׂתֵּי עָשָׂר
12.....	{	שְׁנַיִם עָשָׂר.....	שְׁתֵּי עָשָׂר
		שְׁנֵי עָשָׂר.....	שְׁתֵּי עָשָׂר
13.....		שְׁלֹשָׁה עָשָׂר.....	שְׁלֹשׁ עָשָׂר
		Etc.	Etc.
20.....		עָשָׂרִים	שְׁלֹשִׁים
100.....		מֵאָה	מֵאֵתִים (du.)
1000.....		אֶלֶף	אֶלְפִים (du.)
10000.....	{	רֶבּוּא (רבו).....	רֶבּוּאוֹת (רבבות) (pl.)
		רֶבְבָּה.....	רֶבְבּוֹת (pl.)

4. The numerals from *eleven* to *nineteen* are formed by prefixing the units to the numeral for *ten*.

REM. 1. — The form עֶשְׂתֵּי represents a root not elsewhere found in Hebrew, but that appears in Assyrian in the word *istin*, one.

REM. 2. — The forms שְׁנַיִם, שְׁתִּים (contracted from שְׁנַיִם, שְׁתִּים) stand for שְׁנֵי, שְׁתֵּי, and come under the head of perpetual *Q'rēs*, though only used in this connection.

^a The *fem.* form of the numeral, being the original, is used with the more common *masc.* nouns; while the *masc.* form of the numeral, as shorter, is used with the *fem.* nouns.

5. The numeral for *twenty* is the *pl.* of that for *ten*; while those from *thirty* to *ninety* are the plurals of the respective units.

6. ¹ **בָּנִים שְׁלֹשָׁה בָּנִים**. ² **שְׁלֹשָׁה בָּנִים**. ³ **שְׁלֹשָׁה בָּנִים**. The numerals from *two* to *ten* generally stand in the *cstr.* before their nouns;¹ but may stand before them,² or, still less frequently, after them,³ in the *abs.*

REM. — The *fem. du.* of the corresponding cardinal is used to express the idea of *-fold*. **שִׁבְעָתַיִם** sevenfold.

7. **רִאשׁוֹן**, (*f.*) **רִאשׁוֹנָה** first. **שֵׁנִי**, (*f.*) **שֵׁנִית** second. **שְׁלִישִׁי**, (*f.*) **שְׁלִישִׁית** third. The *ordinal numbers* (1 to 10), except that for *first*, are formed from the corresponding cardinals by inserting an **י** after the 2d and 3d consonants. They are adjectives, and so construed. Above *ten* the cardinals are used for the ordinals, as also often in other cases in counting years and the days of the month.

REM. — **רְבִיעִי** *fourth*, drops the weak **א** of **אַרְבַּע** on becoming an ordinal.

8. The following idiomatic expressions are worth noting: —

- | | |
|--|--|
| 1. שָׁנִים שְׁלוֹשׁ וְהָ these three years. | 5. שְׁנֵיכֶם you two (or) two of you. |
| 2. בֶּן-שִׁבְעַת שָׁנִים seven years old. | 6. שְׁנֵי הַמְּלָכִים the two kings. |
| 3. שְׁנֵי הַמְּלָכִים אֵלֶּה these two kings. | 7. שְׁנֵי בָנָיָהּ thy two sons. |
| 4. עֶשֶׂר בְּאַמָּה הַכְּרוּב the cherub was ten cubits (high). | |

§ 36. THE STRONG VERB WITH SUFFIXES.

1. The *Inf. cstr.* and *Part.* (Q.): **קָטַל, קָטַל**. ¹ **קָטַלְתִּי** killing me. ² **קָטַלְתִּי** my killing, killing me. **קָטַלְהֶם** etc. Being themselves properly nouns, the *Inf. cstr.* and *Part.* take the pronominal suffixes of nouns; except the suffix of the 1st Pers. s., where **נִי** may be used for **י**. The former always denotes the object of the verb (me),¹ the latter the subject or object (my or me).²

REM. 1. — The ending **נִי** is found with the *Part.* only in poetry.

REM. 2. — The *Part.* in this form, it will be remembered, belongs to the second class of nouns (§ 30); the *Inf.* to the fourth class (§ 32). The vowel *ō*, in the latter, is drawn back and used under the first radical, where, falling in a shut syllable without the tone, it becomes *o* (or *u*), and is inflected (with the exception of the 1st Pers.) much like **בָּקַר**.

* Cf. Kennedy's *Introd. to Bib. Hebrew* (Lond., 1889), p. 106.

REM. 3. — With the suffixes **ך**, **ם**, **ן**, the *Inf.* generally takes the vowel under the 2d radical. **קמלך**, **קמלכם**, **קמלן**.

REM. 4. — The *Inf.* of the form **קמל** (*Intrans.*, etc.) becomes **קמלי** (**קמלני**), **קמלך**, etc., when inflected.

3. SING. MASC.	3. SING. FEM.	2. SING. MASC.	2. SING. FEM.	3. PLUR. COM.	2. PLUR. COM.
קמל	קמלה	קמלת	קמלת	קמלו	קמלתם
קמלני	קמלתי	קמלתני	קמלתני	קמלונני	קמלתונני
קמלך	קמלתיך	—	—	קמלונך	—
קמלך	קמלתך	—	—	קמלונך	—
קמלו	קמלתו	קמלתו	קמלתו	קמלונם	etc.
קמלה	קמלתה	קמלתה	קמלתה	קמלונך	as 3. pl.
קמלני	קמלתני	קמלתני	קמלתני	קמלונך	—
wanting	wanting	—	—	קמלונכם	—
wanting	wanting	—	—	wanting	—
קמלם	קמלתם	קמלתם	קמלתים	קמלונם	—
קמלן	קמלתן	קמלתן	קמלתין	קמלונן	—

2. *The Perf.* The accusative of the *Pers. Pron.* is sometimes expressed with the verb by means of the particle **את** and a suffix (§ 39). When this is not the case, the pronominal fragment is attached to the verb itself.

REM. — 1. The suffixes of the verb here, too, it will be seen, with the exception above noted, are the same as those of the noun (§ 28). 2. As in the case of the noun, also, a union vowel (originally found with the word) is generally used before suffixes beginning with a consonant, after forms ending in one. In the verb it is ordinarily *a* in the *Perf.*, as in **נִי** (the only exceptions being **ע** before the suffix of the 2. f. and **י** before **ך** 2. m. of **קמל**, **קמלה**, and **ע** in the *Impf.* and *Imper.* 3. Before appending the suffixes the verb assumes in some instances (3. s. f., 2. s. f., 2. pl. c.) a different (older) form, already indicated, better suited to the additions to be made (**ה** becoming **ת**); **ת** (from **אָהי**), **ת** or **ת**, **תם**, **תום**, and then (eliding **ם**) **תו**. 4. The changes produced by the suffix on the preceding vowels are in harmony with previous rules: the vowel in the pretone is dropped; that in the tone preserved, *a* becoming *ā* in an open syllable. 5. The ending **ת** (3. s. f.), it will be noted, always has the tone, while **נִי**, **נִי**, **דוּ**, **ך** never have it. 6. The remaining parts of the verb in the *Perf.*, as ending in a vowel, present no difficulty, the suffix being added directly (1. s. c. **קמלתיך**; 1. pl. c. **קמלנוך**, etc.). 7. In place of the form

קָטַלְתָּהוּ (3. s. f.) of the table, the ending תָּהוּ may be found; for קָטַלְתָּ (2. s. m.), the ending תָּהוּ; and for קָטַלְתִּיהוּ (1. s. c.), the ending יָהוּ.

3. Reflexive action (kill one's self) cannot be expressed by means of suffixes appended to the verb, but only by the reflexive voices of the verb itself (Ni., Hithq.).

4. קָטַלְךָ, קָטַלְתָּ, קָטַלְתִּי; הִקְטִילְךָ, הִקְטִילְתָּ, הִקְטִילְתִּי.

In the *Hi.* Perf. with suffixes no new principle is introduced. Its vowels are unchangeable. The *Qi.* (and *Hithq.*) form has a changeable vowel only in the last syllable, and is treated, with the exceptions already named (1st Pers.), like a noun of the second class.

5. כָּבַדְתָּם, כָּבַדְתָּ, כָּבַדְתִּי, כָּבַדְתִּי. Intransitive verbs of this form simply retain *ē* in an open syllable where the transitives have *ā*.

פָּחַד *¹ fear. פָּחַד *m.* fear.

פָּח * *m.* snare.

קָצַר *² cut off, reap; be short. קָצַר *m.* harvest.

רָגַז *³ be moved, angry, afraid.

רָחַב *⁴ be broad, enlarged. רָחַב *m.*

breadth. רָחֹב *⁵ *f.* a broad street, place.

רָחַץ *⁶ wash.

רָכַב *⁷ ride. רָכַב (i) *m.* rider, wagon.

מָרְכָבָה *f.* chariot.

שָׁכַל *⁸ have sagacity, act wisely.

שָׁפַךְ *⁹ pour out, shed.

¹ Idea of *r.* letters פָּח is swell up, spring up, as the flesh from fear, as the snare, etc. ² Idea of קָצַר is cut, break. Cf. קָצַץ, § 16. ³ Idea of רָגַז is commotion. Cf. רָגַל, § 32. ⁴ רָח in this word is connected with the *r.* רָחֹב be airy, then broad. "Rehob," king of Zoba (2 Sam. viii. 3), had a name indicative of breadth. ⁵ Idea of רָח in numerous words is to be soft; here make soft by washing. ⁶ Mn. "Rechabite" (רָכָבִי, 2 Sam. iv. 2), so called from their riding on camels. ⁷ Mn. "Maschil" (מַשְׁכִּיל), a title of certain Psalms (32d, etc.), as *skillfully wrought* perhaps. ⁸ Used especially of shedding blood (רָכַם).

Exercise.—In his reigning.¹³ Thou hast honored me (Qi.).¹¹ And (w.c.) shalt honor him (Qi.). They have honored me (Qi.). And we (w.c.) will honor thee. And (he that) honoreth him (Qi. Part. s.). To honor thee (Qi., in P.). Wherefore¹¹ hast thou disquieted (moved, Hi.) me? And (w.c.) thy heart²³ (*f.*) shall fear and shall be enlarged. And I (w.c.) will make thee ride. To make thee sagacious. Until²⁸ he hath destroyed²⁰ (Hi. Inf.). To till⁸ it (*f.*) and to keep¹⁵ it. I have sanctified⁶ thee (Hi.). I will teach¹⁸ you (Qi.) the fear¹⁷ of God. They sought¹⁵ him with (ב) all the heart.

§ 37. THE STRONG VERB WITH SUFFIXES (*Continued*).1. *The Imperfect.**The Imperative.*

3. SING. MASC.	WITH 3 DEMON.	3. PLUR. MASC.	SING.	WITH 3 DEMON.	PLUR.
יִקְטֹל	—	יִקְטְלוּ	קְטֹל	—	קְטְלוּ
יִקְטֹלֶנִי	יִקְטְלֵנִי	יִקְטְלוּנִי	קְטֹלֶנִי	קְטְלֵנִי	קְטְלוּנִי
יִקְטֹלְךָ	יִקְטְלֶךָ	יִקְטְלוּךָ	—	—	—
יִקְטֹלְךָ	—	יִקְטְלוּךָ	—	—	—
יִקְטֹלְהוּ	יִקְטְלֶנּוּ	יִקְטְלוּהוּ	קְטֹלְהוּ	קְטְלֶנּוּ	etc.
יִקְטֹלְהָ	יִקְטְלֶנָּה	יִקְטְלוּהָ	קְטֹלְהָ	קְטְלֶנָּה	as
יִקְטֹלְנוּ	—	יִקְטְלֶנּוּ	קְטֹלְנוּ	—	Impf.
יִקְטֹלְכֶם	—	יִקְטְלוּכֶם	—	—	—
יִקְטֹלְכֶן	—	יִקְטְלוּכֶן	—	—	—
יִקְטֹלֶם	—	יִקְטְלוּם	קְטֹלֶם	—	—
יִקְטֹלֶן	—	יִקְטְלוּן	קְטֹלֶן	—	—

REM. — 1. In both the *Impf.* and *Imp.*, forms ending in a vowel take the suffix directly (תִּקְטֹלְנָה, 2. and 3. *f. pl.*, becomes יִקְטְלוּ before suffixes). 2. The final *ō* of forms of the *Impf.* is volatilized before the suffix, except with *בָּם*, *בָּן*, *בֶּן*, when it becomes *o*. The final *ō* of the *Imp.* is drawn back under the first radical, after the analogy of the *Inf.*, and becomes *o*. 3. The union vowel which by the rule is here *ē* (§ 36. 2. r. 2) appears in the *Impf.* as *־* before the suffixes *יָךְ*, *בָּם*, *בָּן*, and *־* before *הָ* (sometimes contracted to *הָ־*) in the *Impf.* and *Imp.* 4. The alternative (strengthened) forms before the suffixes *נִי*, *יָךְ*, *הוּ*, *הָ* are due to the presence of the syllable *an*, now mostly reduced to *ן*. This *ן* is assimilated to a following *יָ* and *ן*; while a *הָ* following is assimilated to it, as indicated by the D. forte in both cases. This *ן* is called *ן* demonstrative, and is found mostly with pausal and emphatic (cohortative) forms. It will be noted that every syllable where it is found has the vowel *e* with the tone.

2. **יִבְכְּדֵנִי, יִבְכְּדֶךָ, יִבְכְּדוּךָ.** Verbs having *a* in the last syllable of the *Impf.* and *Imp.* (Intrans., etc.) retain it, and, in an open syllable, heighten it to *ā*.

3. **יִקְטֹלְךָ, יִקְטֹלֶנִי, יִקְטֹלְךָ, יִקְטֹלְנִי, יִקְטֹלְךָ.** The Hi. *Impf.*, having unchangeable vowels, presents no difficulties; while the Qi. *Impf.* follows the analogy of the *Perf.*, with the difference of the union vowel.

בָּדֵל¹ separate.

בָּקַשׁ² (Qi., Qu.) seek.

בִּישׁ³ *m.* honey, syrup.

יַיִן⁴ *m.* wine.

יָם⁵ (*pl.* יָמִים) *m.* sea.

יָמִין⁶ *m.* right hand.

סָלַח^{*7} (akin to שָׁלַח, § 22) forgive.

נָסֶה⁸ try, prove.

קָטַר⁹ burn incense, sacrifice. קְטָרֶת
f. incense.

שָׁקַל (r. = weigh) *m.* Shekel. מִשְׁקָל^{*}
m. weight.

¹ R. בָּד = separate. Cf. בָּד, § 38). ² "Backshish" = a gratuity in the East.

³ Mn. *dibs*, a syrup much used in the East. ⁴ Substituting ך for ך, we have יַיִן,

a word approaching "wine" in sound. ⁵ The "Yam" is mostly from over the

seas. ⁶ Mn. "Benjamin" (בְּנִימִין). ⁷ Idea of send, fling away, and forgive

are closely allied. ⁸ Cf. שָׁרַף, though the r. idea is different. ⁹ Mn. "Keturah"

(קְטוּרָה), name of Abraham's second wife (= sweet odor).

Exercise.—And I (w.c.) will keep¹⁵ thee. He who keep-
eth thee (Q. Part.). To keep him. And from his keeping
(*Inf. cstr.*). Keep (*sing.*) them. I will keep (Cohort.).
He will keep me. And he (w.c.) has kept us. He will
keep him. He will keep him (נֶ denom.). The lips³¹ of
the wise (*pl.*)³ will keep them. For² thou didst separate
them. And I (w.c.) washed³⁶ thee in (the) water.³ Jeho-
vah will surely separate (separating will separate, Hi.) me.
Seek ye me (*pl.* Qi.). Thou hast tried us as the trying
of (בָּ with *Inf. cstr.*) silver.¹² We ceased¹⁵ to burn in-
cense (Qi.). And they (w.c.) shall pursue²¹ thee. He was
pursuing (*Inf. cstr.*) with (בָּ) a sword⁸ his brother.³⁴ Seek
(Qi.) peace²⁰ and pursue it (*m.*). And he (w.c.) pursued
them. And they (w.c.) shall burn²⁴ it (*f.*). For thou
wilt visit¹⁵ him (נֶ demon.). Ye shall seek¹⁵ me with (בָּ)
all your heart.²³

§ 38. PARTICLES WITH SUFFIXES.—ADVERBS.

1.

אֵי (אֵיה)	אֵין	הֵן (הֵיה)	יֵשׁ	עוֹד
אֵיכָהָּ	אֵינָהּ	הֵנִי (הֵנִי)	יֵשֶׁהָ	עוֹדֶנִי
אֵיו	אֵינֶנּוּ	הֵנָּה	יֵשְׁכֶם	עוֹדֶדָּה
אֵים	אֵינָהּ	הֵנָּה (הֵנָּה)	—	עוֹדֶנּוּ
—	אֵינֶנּוּ	הֵנָּם	—	עוֹדֶנָּה

REM. — 1. In some cases typical forms only are given in the table; in others, all that are in use. 2. While these particles have, in general, the suffixes of the noun, all in this table may also have ך demonstrative (יִשְׁנֶךָ: Deut. xxix. 14), and the union vowel frequently differs from that of the noun. 3. These particles all involve a verbal idea, and may include the copula (Where art thou? Thou art not. Behold I am here, etc.). 4. Excepting עוֹד, each of these words has a *ctr.* form (אֵי, אֵין, יֵשׁ, יֵהֵן).

2. לְבִדְךָ, לְבִדְךָ, לְבִדְךָ. יַחְדָּו. בְּלִתִּי, בְּלִתִּי. There are a few other adverbs which take some of the suffixes of the noun.

אֵין¹ then.

אֵי where (see § 11).

אֵין² (to be) naught, not.

בְּלִתִּי³ not, except.

יֵהֵן⁴ behold!

יַחְדָּו⁵ together.

יֵשׁ (to be) something, there is.

לְבִדְךָ⁶ alone (לְ is a prefix).

סָבִיב⁷ turn about. סָבִיב *m.* and *adv.* circuit, roundabout.

עוֹד* repeat. עוֹד (עַד) again, still.

See vocab. § 28.

¹ Composed of the demon. ך and א prosthetic. ² Not יֵשׁ. May be remembered as the opposite of יֵשׁ. ³ From a verb בָּלָה, meaning to waste away (to nothing). It comes from a form בְּלִית, with יֵ, paragogic. It is used principally with the *Inf.* ⁴ Disting. יֵהֵן from *pron.* יֵהֵן. ⁵ R. akin to numeral אחד = in its unity, as one, i.e., together. ⁶ R. בִּדְ = separate. Cf. בִּדְ. ⁷ Assoc. the meaning with the form of its letters, especially סָבִיב.

Exercise.—And the Canaanite (כְּנַעֲנִי) was then in the land.⁹ Where art thou? And man³¹ there-was-not to till⁸ the ground.³¹ And he was not (he, he-was-not). Not-to (To not) hear.¹⁸ Behold-I (am here). Behold-we (are) servants⁸ to (לְ) my lord.² That² there-is a God² in (לְ) Israel. Thou-art. Ye-are. Is my father yet alive¹¹ (Is¹¹ yet, etc.)? I-alone. They-alone. His blood²⁶ upon (עַל) the altar¹⁸ round about. What is man³¹ that thou rememberest¹⁸ him (*Impf.*), and the son¹¹ of man that thou visitest¹⁵ him (ךְ demon.). Righteous¹³ (art) thou, Jehovah, in (בְּ) thy judging³⁰ (*Inf.*). And they (w.c.) will gather themselves²³ together (*Ni.*).

§ 39. PARTICLES WITH SUFFIXES. — PREPOSITIONS.

1.

לְ	אֶת	אֶת	כְּמוֹ כִּי	מִן
לִי	אֵתִי	אֵתִי	כְּמוֹנִי	מִמֶּנִּי
לָהּ	אֵתָהּ	אֵתָהּ	כְּמוֹתָהּ	מִמֶּתָהּ
לָהּ	אֵתָהּ	אֵתָהּ	כְּמוֹתָהּ	מִמֶּתָהּ
לוֹ	אֵתּוֹ	אֵתּוֹ	כְּמוֹהוּ	מִמֶּנּוּ
לָהּ	אֵתָהּ	אֵתָהּ	כְּמוֹתָהּ	מִמֶּתָהּ
לָנוּ	אֵתָנוּ	אֵתָנוּ	כְּמוֹנֵנוּ	מִמֶּנּוּ
לָכֶם	אֵתְכֶם	אֵתְכֶם	כְּכֶם	מִכֶּם
לָכֶן	אֵתְכֶן	אֵתְכֶן	כְּכֶן	מִכֶּן
לָהֶם	אֵתָם	אֵתָם	כְּהֶם	מִהֶם
לָהֶן	אֵתָן	אֵתָן	כְּהֶן	מִהֶן

REM. — 1. The forms of מִן, in part, come from doubling (מִמֶּנּוּ = מִמֶּנּוּ). It is one result of a general effort to give more body to these particles, as in כְּמוֹ (= כִּי and כְּ). The latter is mostly used with suffixes; only in poetry before substantives (§ 12. r. 2). 2. The difference between אֶת with, with suffixes, and אֵת, the sign of the definite accus., will be noticed. They are somewhat mixed in the books of Kings, Jer., and Ezek. Like the former, עִם is treated, excepting a few forms (עִמִּי or עִמִּי, עִמָּכֶם, עִמָּכֶן); and like לִי, for the most part, כִּי. 3. The idiomatic phrase מַה־לִּי וְלָכֶם = What have I to do with thee? 4. The prep. לְ with a pronominal suffix is often used (especially after verbs of motion) somewhat pleonastically. As denoting an intimate participation of the subject in the act, it is named by some grammarians the *ethic dative*. לְהִשָּׁמֵר take heed (to yourself).

2. עָלֶיכֶם, עָלַי. עָלֶיךָ, עָלַי. The three prepositions עַל, עָלַי, and עָלֶיכֶם, having ended originally in עַל, assume this form with pronominal suffixes. By some grammarians they are called plurals. In poetry their *cstr.* is used independently of suffixes.

3. בֵּינֵנוּ, בֵּין. תַּחְתֵּי, תַּחַת. אַחֲרֵי, אַחֲרָה. There are certain other prepositions which actually take the plural form with

suffixes, the last of the three named, however, only with plural suffixes.

אֵשׁ ¹ c. fire.	אֲשָׁה * "firings" (sacrifices by fire).	חֹמָה ⁶ f. wall.
בָּרוֹן ² m. iron.		עָלָה go up. עָלַ upon, by, etc. עָלָה
הָבֵל ³ c. breath, Abel.		f. burnt-offering. עֲלִיּוֹן Most High.
הָרַם ⁴ break, throw down.		מַעַל ⁷ above, (מַעְלָה) upwards.
חֶבֶל ⁵ c. cord, region (measured).		מַעְלָה * f. steps.
		תַּחַת beneath.

¹ Discrim. from אִישׁ, אֲשָׁה. ² Mn. "Barzillai" (בָּרוּזַי), iron (man): 2 Sam. xvii. 27. ³ Mn. "Abel" (הָבֵל in Pause). ⁴ Eng. *harass* approaches it in sound and idea. ⁵ Discrim. from חֶבֶל. ⁶ Gr. *χῶμα*, equiv. in sound and sense. ⁷ Idea of r. may be associated with עָלַ, already used several times. The burnt-offering was so called from being wholly consumed (*going up* in fire and smoke).

Exercise. — And I (w.c.) burnt²⁴ it (m. with אֵת) with (ב) fire. To her. With thee (f.). From us. From her. Thy heavens¹⁰ which are over thy head³ (shall be) copper,³³ and the earth⁹ which is under thee (shall be) iron. Where (§ 11.4) is Abel thy brother?³⁴ Two (שְׁנֵי) lines. The king¹³ of Israel (was) passing, (Q. Part.)²³ on the wall, and a woman cried²⁴ unto him (אֵל). And they (w.c.) shall break down thy (f.) walls. An offering (made by fire) unto (ל) Jehovah. Sacrifices¹⁸ and burnt-offerings. Sheol¹² from beneath is moved³⁶ (Perf. f.) for thee. With (עִם) me. With you. Like us. After him.

§ 40. DEGREES OF COMPARISON.

1. ¹ אַתָּה חָכֵם מִדָּנִיָּאל thou art wiser than Daniel.
² הַנְּדוּל בָּנָה הַנְּדוּל the elder of her sons. ³ כָּבֵד מִמֶּנִּי too heavy for me. The Hebrew has no special forms for indicating degrees in the comparison of Adjectives. The comparative degree is expressed by prefixing מִן to the word with which the comparison is made;¹ or, if the objects compared do not immediately succeed one another, by the use of the article.² מִן is also used to express the idea that a thing is *too* great or *too* little, or the like, for a specified purpose.³

2. ¹ הַקָּטָן the youngest son; בְּנוֹ הַקָּטָן (or קָטָן בְּנוֹ) the youngest of his sons. ² מִיָּבֶשֶׁת the best of them; עֶבְדֵי עֲבָדִים servant of servants. ³ לְדֹר דֹּר to generations of generations; גָּדוֹל מְאֹד מְאֹד exceedingly great. The Hebrew has a variety of ways to express the idea of superlativeness: as by the use of the article with the adjective¹; or by a Genitive following the object compared (it may be a pronominal suffix)²; or, a less definite superlativeness, by a repetition of a word, or the use of an adverb.³

יָבֵשׁ¹ dry up. יַבְשָׁה† *f.* dry ground.

יָרָה cast, found. תּוֹרָה *f.* law, Torah.

לִשׁוֹן² *c.* tongue.

מִדָּה³ *m.* measure. מִדָּה *f.* measure.

תָּמִיד continually.

צָפָה⁴ look about, watch, overlay.

קָץ *m.*, קֵצָה⁵ *f.*, קֵצָה *m.* end.

קָשָׁה⁶ hard, rough. קֶשֶׁת *c.* bow.

רָשָׁע⁷ be wicked. רָשָׁע wicked.

רָשָׁע⁸ (i) *m.* wickedness.

שָׂדֶה *m.* field.

שָׁלַל⁹ *m.* spoil.

תֵּוֹךְ¹⁰ (*ctr.* תוֹךְ) *m.* middle, midst.

תּוֹעֵבָה¹¹ *f.* abomination.

¹ Mn. "Jabesh" Gilead = dry Gilead. ² R. לָשָׁה = lick. Note also shape of first letter. ³ Sansc. Mād, Eng. mete. ⁴ Mn. "Mizpeh" (מִצְפֶּה), watch-tower. Idea of *r.* is *cover, conceal* (*cf.* צָפַן). One conceals himself to watch, spy out. ⁵ Letters קָץ = cut off. *cf.* קָצַר, קָצָה. ⁶ Easy to see how the word for bow, on account of its stiffness, rigidity, comes from this *r.* קָשָׁה = stubble. ⁷ Mn. "rash," which in its original meaning, *be in commotion*, corresponds pretty well with רָשָׁע be loose, without firmness. *cf.* Isa. lvii. 20, "troubled sea." ⁸ R. = draw out, away, akin to שָׁאַל (draw out by) question. ⁹ To be associated with קָרַב, both much used for *midst*. ¹⁰ Used more than 100 times in the Bible, often in the expression תּוֹכֵת הַיָּם.

Exercise.—His eldest¹⁰ son.¹¹ More righteous¹³ than (from) he. Is this your youngest¹⁷ brother?³⁴ Is it too little (מְעַט) for (from) you? A day¹⁰ in thy courts (חֲצִיר) is better¹⁰ than a thousand.³ The most glorious song²⁶ (song of songs). The earth⁹ became dry. The law of mercy²⁹ (is) on³⁹ her tongue. (He) passes²³ (Part.) by us (עַל) continually. At (ל) the end of the days. He maketh wars²⁴ cease¹⁶ unto²⁸ the end (קֵצָה) of the earth; (the) bow he breaketh in pieces¹⁴ (Qi.). An abomination unto (of) Jehovah (is) the way¹² of the wicked (*sing.*). Divide ye (חֲלַק) the spoil of your enemies³⁰ with (עִם) your brethren. In (ב) the mount⁹ from the midst of the fire.³⁹

§ 41. WEAK VERBS. — VERBS א"ב.

1. The distinction between the Strong and Weak verbs, and the nomenclature of the latter, have already been noted (§ 14. 1. 2). Verbs having א as their first radical are properly gutturals. In certain of them, however, א is not so treated throughout, but as a quiescent letter, losing its power as a consonant, and becoming blended with the preceding vowel (§ 5).

<i>Impf. s. 3. m.</i>	יֹאכֵל	.....	<i>pl. 3. m.</i>	יֹאכְלוּ
<i>3. f.</i>	תֹּאכֵל	.....	<i>3. f.</i>	תֹּאכְלֶנָּה
<i>2. m.</i>	תֹּאכֵל	.....	<i>2. m.</i>	תֹּאכְלוּ
<i>2. f.</i>	תֹּאכְלִי	.....	<i>2. f.</i>	תֹּאכְלֶנָּה
<i>1. c.</i>	אֵכֵל	.....	<i>1. c.</i>	נֹאכֵל

2. In the *Impf. Q.* of six verbs beginning with א this letter quiesces in *o*, which is an obscured *a* (*ya'ākhal* = *yākhal* = *yōkhal*). In the 1. *pers. s.* (rarely elsewhere) the radical letter א itself disappears.

REM. 1. — These verbs may be easily remembered by arranging them as follows: He said (אָמַר), he wished (אָבַד), to eat (אָכַל); he baked (אָפַד), he seized (אָחַז), he perished (אָבַד). א in אָחַז does not always so quiesce.

REM. 2. — There are two other verbs beginning with א which occasionally follow this analogy: אָסַף, three times, twice with a dropping of the א (אָסַף, אָסַף), which might lead to a confounding of the word with some forms of יָסַף; and אָהַב *love*, in the 1. *s. Impf.* (אָהַב).

אֹצֵר¹ *m.* granary, treasury.
 אֵיל² *m.* ram; *pl.* אֵילִים the mighty,
 the foremost.
 אָכַל³ eat. אָכַל (*f.* אָכְלָה) food.
 מֵאֵכֵל food.
 אָפַד⁴ bake (אָפַד baker).
 אֶרֶץ⁵ *m.* way, course.

אָרֶךְ⁶ * be long, tarry. אָרֶךְ *m.* length.
 בּוֹר⁷ *m.* cistern, pit.
 בָּחַר⁸ choose. בָּחוּר * *m.* chosen one
 (youth, etc.).
 בָּכָה⁹ weep. בָּכִי * *m.* weeping.
 בָּמָה¹⁰ *f.* height, high place.
 בָּיַט * add, (with other verbs) again.

¹ Mn. "Oats are" (there). ² Mn. "Aijalon" (place of deer). ³ It will be remembered best as a פ"א verb in connection with the sentence above. ⁴ To be associated with, and discriminated from, the next word (ך marks the word meaning *way*, י that meaning *be long*). ⁵ Mn. "Bore," to which its *r* is nearly equivalent. Cf. בָּאָר. ⁶ Associate the three words of similar sound thus: בָּחַר בְּבָכְרוֹת בְּקָרִים he chose the firstborn of the cattle. Note the order of

the consonants (ק, ב, ח). ⁷ Mn. "Baca" (בָּכָא) a dropping (weeping) balsam): Ps. lxxxiv. 7. ⁸ Mn. "Bema" (βῆμα) raised place. ⁹ Mn. and deriv. "Joseph" (יֹסֵף): Gen. xxx. 24, "the Lord add," etc.

Exercise.—The treasury of the house³ of Jehovah. And behold!³⁸ a ram caught²⁷ (Ni. Part.) by (ב) his horns (קַרְנֵי). Thou mayest surely eat (eating thou mayest eat). Teach¹⁸ me (Qi.) thy ways (*pl.* in וְתִתֶּנִּי). Lengthen (Hi.) thy cords.³⁹ As to (ל) its (*f.*) length. We will cast²² him (Hi.) into (ב) one³⁵ of the pits (*pl.* in וְתִתֶּנִּי). Choose ye (for you³⁹) to-day¹⁰ whom (אֶת־מִי) ye will serve.⁸ The people⁹ (were) sacrificing¹⁸ and burning incense³⁷ (both Qi. Parts.) in the high places. And (w.c.) said to them.³⁹ And they (w.c.) took²⁷ him (אֹתוֹ) and slew him.²⁴ And they (w.c.) said, let us not¹⁵ perish⁸ (Cohort.) for (ב) this man's⁹ life³² (soul).

§ 42. VERBS ב"ב.

	Q.	Ni.	Hi.	Ho.
<i>Perf. s. 3. m.</i>	נָגַשׁ	נָגַשׁ	הִנָּשׁ	הִנָּשׁ
3. <i>f.</i>	נָגַשָּׁה	נָגַשָּׁה	הִנָּשָׁה	הִנָּשָׁה
2. <i>m.</i>	נָגַשְׁתָּ	נָגַשְׁתָּ	הִנָּשְׁתָּ	הִנָּשְׁתָּ
<i>pl. 2. m.</i>	נָגַשְׁתֶּם	נָגַשְׁתֶּם	הִנָּשְׁתֶּם	הִנָּשְׁתֶּם
<i>Inf. cstr.</i>	לְנָשׁ	הִנָּשׁ	הִנָּשׁ	הִנָּשׁ
<i>Inf. abs.</i>	נָגוּשׁ	הִנָּשׁ	הִנָּשׁ	הִנָּשׁ
<i>Imp. s. m.</i>	נֶשׁ	הִנָּשׁ	הִנָּשׁ	wanting
<i>f.</i>	נָשִׁי	הִנָּשִׁי	הִנָּשִׁי	
<i>pl. f.</i>	נָשֶׁנָּה	הִנָּשֶׁנָּה	הִנָּשֶׁנָּה	
<i>Impf. s. 3. m.</i>	יִנָּשׁ	יִנָּשׁ	יִנָּשׁ	יִנָּשׁ
2. <i>f.</i>	תִּנָּשִׁי	regular	תִּנָּשִׁי	תִּנָּשִׁי
1. <i>c.</i>	אִנָּשׁ		אִנָּשׁ	אִנָּשׁ
<i>pl. 3. f.</i>	תִּנָּשֶׁנָּה		תִּנָּשֶׁנָּה	תִּנָּשֶׁנָּה
<i>Part. act.</i>	נָגַשׁ	נָגַשׁ	מִנָּשׁ	
<i>Part. pass.</i>	נָגוּשׁ			מָנָשׁ

1. Verbs פ"נ show but a few variations from the Strong verb; none at all in the Qi. and Qu. Voices. When, in process of inflection, the נ would come at the end of a syllable and be pointed with a silent Šewā, it is assimilated to the following radical, the assimilation being indicated by a D. forte (Q. Impf., Ni. Perf. and Part., and in the Hi. and Ho. throughout).

REM. 1. — Assimilation does not take place, however, in verbs medial guttural, and in a few other cases, especially in Pause.

REM. 2. — A certain number of these verbs (like נגש), in addition to those medial guttural, have *a* in the Q. Impf., and some others have either *a* or *ō*.

REM. 3. — In the Ho. the original *u* appears (instead of *o*) in the sharpened syllable.

2. נָשִׂיתִי, נִשְׂתָּה, נִשְׂתָּה, נִשְׂתָּה (i thinned from *a*), etc. In the Q. of some פ"נ verbs, this letter at the beginning of a syllable, when not supported by a full vowel, is dropped (Inf. estr., Imp.). In the Inf. estr. this shortened root is again made trilateral by the addition of ת, marking the feminine, so becoming a Segholate (of the *i* class), and inflected accordingly.

3. יִקַּח, קָח, קָחָה. The verb לָקַח (except in Ni.) follows the analogy of the פ"נ verbs.

4. נָתַתִּי, נָתַתָּה, נָתַתָּם, נָתַתְּנוּ. (= נָתַתְּ with the vowel heightened and the weak consonant assimilated), etc. תָּתִי etc. תָּתִי. The verb נָתַתְּ assimilates also its final נ before ת (Q. Perf., Inf. estr.), and naturally before another נ (Q. Perf., 1. Pers. pl.). In the Imp. the final vowel is *ē*, as also in the Impf. in harmony with the Inf. estr. as ground-form. The Inf. estr. is inflected like a Segholate noun.

נָאָם¹ say, utter oracularly.

נֶגֶב² *m.* Negeb, the south.

נָגַע³ touch, smite, plague. נִגַּע *m.* stroke, plague.

נָגַף smite. מִנְּגַף * *f.* a smiting.

נָחַל⁴ inherit. נִחְלָה *f.* inheritance.

נָחַל *m.* wady, (and its) brook.

נָחַם Ni. repent, Qi. comfort. Mn. "Nahum" (נִחְמוּ), consoler.

נָטַע⁵ plant, drive (tent-pin).

נָסָה*⁶ try, prove.

נָסַךְ⁷ pour out (a drink-offering). נִסְךְ (i) *m.* a drink-offering.

נָסַע⁸ pull out (tent-pin), journey.

נָצַב⁹ (and יָצַב Hithq.) be set, fixed, stand. מִצְבֵּה *f.* pillar.

נָצַל¹⁰ deliver.

נָצַר preserve.

נָתַן¹¹ give, set, appoint, etc.

¹ Like נָאָב, used but once except as Part. (נָאָב). ² One of the divisions of Southern Palestine. ³ R. נָגַ, in many words, has the idea of *touching* more or

less forcibly. Cf. נָשׂ and the following word here. ⁴ Following word is from a different r. Both may be better remembered by thinking of the wady as a possible boundary of an inheritance. ⁵ Cf. נָמַד. Both words, with נָסַע, have to do with the tent (נָמַד) to spread it; נָמַע drive its pins; נָסַע pull them up). ⁶ Mn. and deriv. "Massah" (מַסָּה), proving: Ex. xvii. 7. Discriminate from נָסַע. ⁷ Associate with "sack" (a dry Spanish wine). ⁸ Akin to צִיּוֹן with its mn. צִיּוֹן Zion. ⁹ This word and the next (note radicals) include in idea much of what God now does for us. ¹⁰ Mn. "Nathan," he (God) has given (= Nathanael).

Exercise. — Utterance of Jehovah. And thou, take¹⁹ unto (לְ) thee from all food.⁴¹ And ye shall not touch it (בּוֹ). And (w.c.) Jehovah smote Pharaoh (אֶת־פָּרְעֹה) (with) great smitings. Bring near¹⁴ (Hi.) the burnt-offering.³⁹ And ye (w.c.) shall be smitten (Ni.) before (לְפָנֶי) your enemies.³⁰ For² thou shalt make this people⁹ inherit the land⁹ which I swore²⁵ (Ni.) to their fathers⁸ to give to (לְ) them. Comfort ye (Qi. pl.), comfort ye my people, saith⁵ (Impf.) your God. Where (§ 10. 4) he spread³⁰ his tent.³³ He shall plant the tents. And (w.c.) Abram journeyed. And they (w.c.) will pour out (Hi.) drink-offerings to (לְ) other³⁴ gods. Behold³⁸ I stand (Ni. Part.) by (עַל) the fountain³ of water.³ And I delivered thee (Hi.) from the hand³ of Saul (שָׂאֵל). To the keepers (Q. Part.)¹⁵ of his covenant.²⁰ Give (pl.) to me the possession²⁷ of a burying-place¹⁵ with (עִם) you. My giving (Inf. cstr.) the inheritance of my fathers⁸ to thee.

§ 43. VERBS "ד.

	Q.	Ni.	Hi.	Ho.
<i>Perf. s. 3. m.</i>	יָשַׁב	נִישַׁב	הוֹשִׁיב	הוֹשִׁב
<i>3. f.</i> regular		נִשְׁבָּה	הוֹשִׁיבָה	הוֹשִׁבָה
<i>2. m.</i>		נִשְׁבָּת	הוֹשִׁיבָת	הוֹשִׁבָת
<i>pl. 2. m.</i>		נִשְׁבַּתֶּם	הוֹשִׁיבֶתֶם	הוֹשִׁבֶתֶם
<i>Inf. cstr.</i>	שָׁבַת	הוֹשִׁב	הוֹשִׁיב	הוֹשִׁב
<i>Inf. abs.</i>	יָשׁוּב	wanting	הוֹשִׁב	wanting

	Q.		Ni.	Hi.	Ho.
<i>Imp. s. m.</i>	שָׁב (שָׁבָה)	יָרַשׁ	הָנֹשֵׁב	הוֹשֵׁב	waiting
<i>f.</i>	שָׁבִי	יָרַשִׁי	הָנֹשְׁבִי	הוֹשִׁיבִי	
<i>pl. f.</i>	שָׁבְנָה	יָרַשְׁנָה	הָנֹשְׁבָנָה	הוֹשִׁיבָנָה	
<i>Impf. s. 3. m. ...</i>	יֹשֵׁב	יִירַשׁ	יֹנֹשֵׁב	יּוֹשִׁיב	יּוֹשֵׁב
<i>2. f. ...</i>	תֹּשְׁבִי	תִירַשִׁי	תֹנֹשְׁבִי	תּוֹשִׁיבִי	תּוֹשֵׁבִי
<i>1. c. ...</i>	אֹשֵׁב	אִירַשׁ	אֹנֹשֵׁב	אּוֹשִׁיב	אּוֹשֵׁב
<i>pl. 3. f. ...</i>	תֹּשְׁבָנָה	תִירַשְׁנָה	תֹנֹשְׁבָנָה	תּוֹשִׁיבָנָה	תּוֹשֵׁבָנָה
<i>Part. act.</i>	יֹשֵׁב		נוֹשֵׁב	מוֹשִׁיב	
<i>Part. pass.</i>	יְשׁוּב				מוֹשָׁב

1. Verbs פ"י are of three classes. The first two include those whose first radical was originally ך; the last are the proper פ"י.

2. In the first class of פ"י (or ך) verbs, the original ך appears as י when initial (Q. Perf., Qi., Qu., and, partly, Hithq.), except in the Q. Impf. and related parts. In the latter case, (a) the first radical may be dropped, the stem vowel, originally *i*, becoming under the tone \bar{e} (*a* with a guttural); while that of the preformative (? from a union of י with *a*) becomes an unchangeable \bar{e} . The Inf. cstr. (like verbs פ"נ) taking the *fem.* ending ת assumes the form of a Segholate noun, which *when inflected* takes י under its first radical. Or (b) if the first radical be retained in the Impf., the stem vowel is *a*, and ך (become י), uniting with the *i* of the preformative forms י.

REM. 1. — There are but eight פ"י verbs which regularly drop their first radical in the Q. Impf. and related parts (יִדַּע, יִחַד, יִלַּד, יִלְךְ, הִלְךְ) יִקַּע be dislocated, יִשָּׁב, יִצָּא, יִרַד).

REM. 2. — There are but three of this class of verbs which retain י invariably in the Imp. (יִרָה, יִרָא, יִדָּה). There are others which appear in both forms (יִרַשׁ, etc.).

3. When in verbs originally פ"י the ך is *not* initial, it is treated as a consonant at the beginning of a syllable (Ni. Inf. cstr., Imp., Impf., and sometimes Hithq.); and as a vowel at the end of a syllable. As a vowel it either coalesces with a homogeneous vowel (Ho.) or is contracted with an (original) *a* to \bar{o} (Ni. Perf. and Part., Hi.).

REM. 1. — In the Qi. and Qu. Voices ך appears always as י, and these Voices are inflected regularly. The same is partly true of the Hithq. (cf. 2).

REM. 2. — The lengthened form of the Imp. is frequent in these verbs. **יָשַׁב** or **שָׁבַע** from **יָשַׁב**.

REM. 3. — The verb **יָלַךְ** has forms of its own in the Q. Impf. and related parts (**יָלַךְ**, **יֵלֵךְ**, **יִלְכֶּה**; **לָךְ**, **לִכְּךָ**, **לָכֶם**, **לִכְּכֶם** my going); but elsewhere **הִלְךְ** is used.

REM. 4. — The verb **יָכַל** forms its Q. Impf. irregularly (**יִכְלֶה**, etc. for **יִכְלֵה** from **יָכַל**; others suppose the form to belong to the Ho. Voice); also its Inf. cstr. **יִכְלֶה**.

4. **יָצַק**. Inf. cstr. **צָקַת**. Imp. **יָצַק** and **צָק**. Impf. **יִצַּק**. The second class of verbs originally **פֿ"י** follow the analogy of **פֿ"נ** verbs. The first stem letter, when coming at the end of a syllable with silent Šewa, is assimilated to the next; and when standing at the beginning of a syllable unsupported by a full vowel, is dropped. There is considerable variation, however, in their inflection. Their forms may be generally distinguished from those of verbs **פֿ"נ** by the fact that **פֿ"י** verbs of this class have almost exclusively **צ** as a middle radical.

5. **יָמַט**. Q. Inf. cstr. regular; Imp. wanting; Impf. **יִימַט**; Part. regular. Hi. **הִימַטְהוּ** (**הִימַטְהוּ**); Inf. **הִימַטְהוּ**; Imp. **הִימַטְהוּ**; Part. **הִימַטְהוּ**. The third class of verbs **פֿ"י**, i.e., verbs whose first radical was originally **י**, have the following characteristics. In the Q. Impf. this **י**, which is never dropped, unites with the vowel of the preformative (*i*) and forms **יֵ**. In the Hi. this radical unites with the original vowel of the preformative (*a*) and forms **הֵ**, which being unchangeable appears in all the other forms of this Voice. There are no forms of the Ni. and Ho. Voices. There are but eight verbs in the class altogether, and all are more or less defective.

יָדַע¹ know. **יָדַעַת** *f.* knowledge.

יָלַךְ² (and **הִלְךְ**) go, walk.

יָסַר³ instruct, chastise. **מוֹסֵר** *m.* correction.

יָצַד* appoint, meet. **עֲדָה** *f.* congregation (of Israel). **מוֹעֵד**⁴ *m.* season, festival, assembly.

יָצַע counsel. **עֲצָה**⁵ *f.* counsel.

יָצַק⁶ pour.

יָצַר⁷ form, make.

יָרַד⁸ go down.

יָרַשׁ⁹ possess, Hi. (sometimes) dispossess. **תִּירוּשׁ** *m.* new wine.

¹ Cf. *εἶδω, οἶδα*. ² Imp. **לָךְ**, **לָכֶם**, **לָכֶה** is very common. **לָךְ** **לָכֶה** Get thee!

³ Connect the three **פֿ"י** verbs, **יָסַר**, **יָצַע**, **יָצַד**. Read from the right. ⁴ One of the names of the Tabernacle was **אוֹהֶל מוֹעֵד**. For two others see §§ 6, 21.

⁵ Discriminate from *fem.* of **עֵץ** wood. ⁶ Assoc. with **נָסַךְ** (*mn.* "Sack").

⁷ Allied r. צר, צרר (mn. "Tsar"), meaning *press, oppress*. This means, too, *press, impress, form*. ⁸ Mn. "Jordan" (הַיַּרְדֵּן the descender). ⁹ Assoc. with other words in רש, thus: דָּרַשׁ (he sought), נָרַשׁ (he drove out), יָרַשׁ (he possessed), and note progress of thought.

Exercise. — Know (*pl.*). To know good¹⁰ and evil (וְרָע). And to walk with (עִם) wicked men⁹ (men of wickedness⁴⁰). Be instructed (Ni. Imp.), ye judges³⁰ of the earth.⁹ There (שָׁם) hath he appointed it (*f.*). Speak⁶ (Qi. *pl.*) to (אֶל-) all² the congregation of Israel. He counselled in those days.¹⁰ Pour out for the people⁹ that (w.c.) they may eat⁴¹ (Impf.). The man³¹ whom he had formed. He that formeth (Part.) the mountains.⁹ When (כִּי) he came down (Inf. cstr.) from the mount. And they (w.c.) possessed his land.⁹

§ 44. VERBS ע"ו.

	Q.		Ni.	Hi.	Ho.
<i>Perf. s. 3. m.</i>	קָם	מָת	נָקוּם	הָקִים	הוֹקֵם
3. <i>f.</i>	קָמָה	מָתָה	נָקוּמָה	הָקִמָּה	הוֹקְמָה
2. <i>m.</i>	קָמַתְּ	מָתָה	נָקוּמוֹתְ	הָקִימוֹתְ	הוֹקְמַתְ
<i>pl. 2. m.</i>	קָמַתֶּם	מָתֶם	נָקוּמוֹתֶם	הָקִימוֹתֶם	הוֹקְמַתֶם
<i>Inf. cstr.</i>	קוּם		הִקּוּם	הָקִים	הוֹקֵם
<i>Inf. abs.</i>	קוּם		הִקּוּם	הָקֵם	wanting
<i>Imp. s. m.</i>	קוּם		הִקּוּם	הָקֵם	wanting
<i>f.</i>	קוּמִי		הִקּוּמִי	הָקִמִי	
<i>pl. f.</i>	קוּמְנָה		הִקּוּמְנָה	הָקִמְנָה	
<i>Impf. s. 3. m.</i>	יָקוּם		יָקוּם	יָקִים	יֹוֹקֵם
2. <i>f.</i>	תִּקְוִי		תִּקְוִי	תִּקְמִי	תִּיֹוֹקְמִי
<i>pl. 3. f.</i>	תִּקְוִינָה		תִּקְמְנָה	תִּקְמְנָה	תִּיֹוֹקְמְנָה
<i>Part. act.</i>	קָם, מָת		נָקוּם	מָקִים	
<i>Part. pass.</i>	קוּם				מוֹקֵם

1. The irregularities in the inflection of verbs כִּי consist mainly in the elision of the weak middle radical together with one of the vowels, usually the preceding.

REM.—1. Q. Perf. was orig. *qawam*, *aw* being elided, and final *a* under the tone becoming \bar{a} ; Inf. cstr. and Imp., orig. *qwum*, *wu* = \bar{u} ; Impf., orig. *yaqwum*, *a* in an open syllable = \bar{a} ; Part. act., orig. *qawim*, *w* being rejected and *i* absorbed; Part. pass., orig. *qawim*, *a* being rejected. 2. Perf. and Part. of intrans. verb were orig. *mawith*, the present form eliding *w* and retaining and heightening vowel. 3. Ni. Perf. and Part., orig. *naqwam*, which is contracted to *nā-qôm*, the final syllable appearing in all subsequent forms of this Voice. 4. Hi. Perf. and Part. were orig. *haqwam* (thinned *a* in first, and, after Inf. cstr., \bar{i} in second, syllable), *miqwim* (\bar{i} in an open syllable = \bar{e}). 5. The forms of the Imp. כִּמְנָה, כִּמְנָה are due to the vocal law that \bar{u} and \bar{i} cannot stand in a shut penultimate syllable even with the tone (§ 3. 4. n.). 6. Before the affixes beginning with the consonantal affirmatives ת and נ (Perf. and Impf.), except in the Ho. and the Q. Perf., an additional syllable is generally found (probably an original vowel of the stem is used for the purpose), which serves to open the stem syllable and protect its vowel. 7. The change of tone works a change in the vowel \bar{o} of the Ni. Perf. in some parts to \bar{u} . 8. The verb נָח has an alternative form in the Hi. Impf. and Imp. (יִנְחָה).

2. The endings כִּי, כִּי, כִּי, it will be noted, do not generally take the tone in this verb, the contracted stem drawing it to itself.

3. יָבוֹשׁ; בָּשָׁתִי; בּוֹשׁ. Intransitive verbs of this class whose middle vowel is \bar{o} retain it throughout the Q.

4. יָבוֹא; Inf. בּוֹא, Impf. יָבוֹא. In the Inf. and related forms, besides the ordinary form with *u* (changed to \bar{u}) in the last syllable, there are some with *a* heightened to \bar{a} , and then obscured to \bar{o} .

5. יָיָקָם; וַיָּקָם; יָקָם. The Jussive and Wāw consecutive forms of the Q. and Hi. should be especially noted. In one case we have \bar{o} becoming \bar{o} with the tone retracted; in the other, \bar{e} becoming *e*.

בּוֹא¹ come in. כְּבוֹא* c. entrance.

תְּבוּאָה* f. income, increase.

לָיַל (לַיִן) stay over night. לַיִל, לַיִל m. night.

מָוֶת² die. מָוֶת (cstr. מָוֶת) m. death.

מִתִּים* men (adults).

נָח rest. נִיחָה* m. rest, pleasantness.

Mn. "Noah" (נוֹחַ).

נוֹם flee (? the noose).

נוּץ shake, wander. Cf. *nuo*, *nuto*.

נוֹף wave. תְּנוּפָה*⁴ f. wave offering.

¹ Antithetic to יָצָא go out. ² Note interchange of the liquids נ and ל in verb and noun. ³ To be associated with the following word, which is from an obsolete *sing*. מָת. The roots מָתָה, מָדָה, מָוֶת, etc. = what is stretched out, מִתִּים as full grown men, מָת as a dead man. ⁴ Assoc. words for offerings (burnt-offerings,²⁹ peace-offerings,³⁰ heave-offerings,³¹ etc.).

Exercise.—Jehovah shall keep¹⁶ thy going forth (צֵאתְךָ) and thy coming in (Inf. c.). The spirit (רוּחַ) of Jehovah shall cause him to rest. Stay over night (f.) to-night (§ 9. R. 1). For² in the day¹⁰ of thy eating⁴¹ (Inf. c.) from it (m.) dying (§ 15. 2) thou shalt die. And he (w.c.) shall die. The men and the women⁹ and the children (טַף *sing.*). They flee (Part. *pl.*). And (w.c.) Judah (יְהוּדָה) was smitten⁴² (Ni.) before (לִפְנֵי) Israel, and they fled every-man (אִישׁ) to his tent.³³ The daughter¹¹ of Jerusalem hath shaken (Hi.) her head.³ I will wave (Hi. Part.) my hand³ over them.³⁹ Let him arise¹⁹ (Jussive). And he (w.c.) arose. Let him establish (Hi.). And he (w.c.) hath established his word⁶ which he spoke⁶ (Q.) over us.³⁹ Let them be ashamed.¹⁷

§ 45. VERBS ע"י AND THE INTENSIVE VOICES.

<i>Perf. s. 3. m.</i>	בָּן	<i>Inf. cstr.</i>	בִּין	<i>Imp. s. m.</i>	בִּין	<i>Impf. s. 3. m.</i>	יִבִּין
	בָּנָה	<i>abs.</i>	בּוֹן		בִּינִי		תִּבְנִי
	בָּנָת			<i>pl. m.</i>	בִּינוּ	<i>Part. act.</i>	בּוֹן
						<i>Part. pass.</i>	בּוֹנָה

1. As in verbs ע"י, we find also in the present class י not infrequently changed to י. The vocalization being thus changed, there appears in the Q. *some forms* resembling those of the Hi. (Impf.); or of the Hi. apocopated (Inf. cstr., Imp.). In fact, they are regarded as such by some grammarians. These (Q.) forms are inflected like קָוָם, except that י takes the place of ו. In the other Voices the inflection of these words conforms in all respects to that of the proper ע"י verbs.

REM. 1. — The words of this sort most used are בּוֹן (בִּין), גִּיל (גִּיל), חוֹל (חִיל), שוֹם (שִׁים), שוֹת (שִׁית).

REM. 2. — It is often not possible to distinguish the Q. Impf. of these verbs from the Hi. Impf. except by the sense.

REM. 3. — It is probable that in some of the verbs just cited, and certainly in some others, the *original* middle radical was actually י.

2. **בִּינֹת, בִּינָה, בֵּין**, etc. Sometimes י is found as a middle radical in the Q. Perf. It is then inflected like an apocopated Hi. (i.e., a Hi. with its first syllable wanting).

3. **קָיָם**. ²Perf. **קָיָם** (קָיָם); Inf. c. **קָיָם**; Impf. **קָיָם**, **קָיָם**, **קָיָם**; Part. **קָיָם** (קָיָם). The intensive Voices (Qi., Qu., Hithq.) are not ordinarily used with verbs ע"י (ע"י). There are a few examples in ע"י verbs;¹ but only one of an ע"י. The same effect has been secured by doubling the last radical and then inflecting as a strong verb with unchangeable vowels.² These Voices are accordingly to be named in harmony with their vocalization, Qôlêl, Qôlal, Hithqôlêl (or on the basis of **פָּעַל**, Pôlêl, Pôlal, Hithpôlêl), respectively. More rarely both the first and last radical are repeated, forming so-called Qilqêl, Qulqal (Pilpêl, Pulpal) Voices.³

בָּרָא¹ create.

בְּתוּלָה² f. virgin (= the separated).

נָזַר sojourn. **נָזֵר** m. sojourner, stranger.

נָזַל (נָזַל) circle about (in joy), rejoice.

חָיַל (חָיַל) circle about (in joy or pain), be in pain, wait. **חָיַל** † (round

by rolling); m. sand. **חָיַל**, *cestr.* **חָיַל**

(strong by twisting) m. might, force (army).

שָׁם⁵ (שָׁם) set, place.

שָׁת set, place. Mn. "Seth" (שֵׁת): Gen. iv. 25.

¹ Gen. i. 1: **בָּרָא אֱלֹהִים**. ² Cf. **בָּרַל**, and assoc. with it. ³ Mn. "Abigail" (**אֲבִיגַיִל**), father's joy. ⁴ To be assoc. with the preceding. ⁵ Combine with following as having the same general meaning.

Exercise. — Sojourn (m. s.) in this land.⁹ And for (לְ) the stranger who sojourneth (Part. with Art.) in the land. My soul³² shall rejoice in Jehovah. We have been in pain. The virgin of Israel hath fallen.²² And he (w. c.) set (שָׁם) his life³² in his hand (כַּפּוֹ). All² (things), thou hast put (שָׁת) under³⁹ his feet.³² My people⁹ as (לְ) an enemy³⁰ riseth up¹⁹ (Qôlêl Impf.). And I. behold I³⁸ establish (Hi. Part. of **קָיָם**) my covenant²⁰ with (אִתְּ) you. The tabernacle²¹ was reared up (Ho.).¹⁹ And he shall exalt himself (Hithqô.)¹⁰ and make himself great (Hithq.).¹⁰

§ 46. VERBS ע"ע.

	Q.	Ni.	Hi.	Ho.
<i>Perf. s. 3. m.</i>	קָלַח סָבַח סָבַח	נָסַח	הָסַח	הוֹסַח
3. <i>f.</i>	לָקַח לָקַח	נָסְכָה	הָסְכָה	הוֹסְכָה
2. <i>m.</i>	קָלוּחַ קָלוּחַ	נָסְכוּת	הָסְכוּת	הוֹסְכוּת
<i>Inf. cstr.</i>	סָבֵחַ	הָסֵב	הָסֵב	wanting
<i>Inf. abs.</i>	סָבוֹב	הָסִיב	הָסֵב	wanting
<i>Imp. s. m.</i>	סֵב	הָסֵב	הָסֵב	wanting
<i>f.</i>	סֵבִי	הָסִיבִי	הָסֵבִי	
<i>pl. f.</i>	סֵבִינָה	הָסִיבִינָה	הָסֵבִינָה	
<i>Impf. s. 3. m.</i>	יִסֵּב יִסֵּב	יִסְכֵּחַ יִסְכֵּחַ	יִסְכֵּחַ יִסְכֵּחַ	יִסְכֵּחַ
2. <i>f.</i>	תִּסְכֵּחַ תִּסְכֵּחַ	תִּסְכֵּחַ תִּסְכֵּחַ	תִּסְכֵּחַ תִּסְכֵּחַ	תִּסְכֵּחַ
<i>pl. 3. f.</i>	תִּסְכֵּחַנָה תִּסְכֵּחַנָה	תִּסְכֵּחַנָה תִּסְכֵּחַנָה	תִּסְכֵּחַנָה תִּסְכֵּחַנָה	תִּסְכֵּחַנָה
<i>Part. act.</i>	סֹבֵב	נֹסֵב	מֹסֵב	
<i>Part. pass.</i>	סָבוֹב			מוֹסֵב

1. The chief irregularity in the inflection of verbs ע"ע consists in doubling (by D. forte, where possible) the second radical as representative of both the second and third, which in this class of verbs are identical. On the other hand, the Perf. Q. of nearly all transitive verbs of this class, as well as those parts of other verbs in which the last two consonants are separated by an unchangeable vowel (Q. Inf. abs., Parts., and Qi., Qu., if used) are inflected regularly.

2. The two consonants of the root, which are alike, being doubled, the vowel of the second (as in verbs ע"י) appears under the first (except in Hi., and Ni. Impf.); and the contracted stem takes the tone from the endings הָ, יָ, וָ (except when it is thrown forward after a Wāw consecutive of the Perf.).

REM. 1. — The vowel of the stem in the Perf. Hi. is ē, because ĩ could not stand before the doubled consonant.

REM. 2. — The vowels of the preformatives when falling in open syllables are, of course, lengthened (Q. Impf., Ni. Perf., Part., Hi. and Ho. throughout), and an original *a* has in some cases been restored (Q. Impf., Ni. Perf.).

3. To make clear in pronunciation the doubling of the second radical, a helping vowel (Perf. *ō*, Impf. *é*) is used before the consonantal affirmatives **ת**, **נ**, in four of the Voices. The difference from verbs **ע"י**, which uses it only in the Q. Impf. and the Ni. and Hi. Perf., will be noted.

REM. — This rule with respect to the Ho. rests on an inference from the one example found in the Part. *pl. f.* (**מוֹסְבוֹת**).

4. To show that a stem is **ע"ע** in forms where there is no affirmative, and consequently no D. forte in the second radical, a D. forte is sometimes put in the first radical, by way of compensation (*cf.* alternative forms in Q. and Hi. Impfs.).

5. **יִסְבּ, יִסְבּ, יִסְבּ, יִסְבּ**. The unchanged Jussive forms, and those with Wāw consecutive (Q. and Hi.), as in verbs **ע"י**, should here also be especially noted.

6. Qi., Qu. Perf. **סִוְבּ, סִוְבּ**; Inf. **סִוְבּ, סִוְבּ**; Imp. **סִוְבּ**; Impf. **יִסְוְבּ, יִסְוְבּ**; Parts. **מְסִוְבּ, מְסִוְבּ**. In the intensive stems, the inflection is either regular (D. forte in the middle radical, making contraction impossible), or an unchangeable *ō* is inserted after the first radical, and the inflection then proceeds regularly. In the latter case, the Voices would receive, on the basis of the verb **קָטַל**, the names Qōtēt, Qōtat, and Hithqōtēt (from **פָּעַל**, Pō'el, Pō'al, Hithpō'el).

7. Nouns from verbs **ע"י** and **ע"י** are represented by **מִנֹּת** (cstr. **מִנֹּת**, **בֵּית** (cstr. **בֵּית**); and those from verbs **ע"ע** by **אִם** (**אִמִּי**), **יָם** (*pl.* **יָמִים**), etc.

אִי¹ also, yea, truly.

אִי² *m.* nostril (*du.* **אַפִּים** face), breathing, anger.

גִּזְרִל³ *m.* (pebble) lot.

חָתַת⁴ be in dismay, *trans.* break.

סִוְר⁵ turn aside, remove.

רָבָה⁶ be great, multiply. **רַב**⁶ great, (*f.* **רַבָּה**) many. **רַב** *m.* multitude (last two from allied *r.* **רָבַב**).

רָעָע⁷ be evil. **רָע** (*f.* **רָעָה**) evil, wicked.

שׁוּב⁵ return.

¹ Discrim. from following. ² Full form and *r.* **אִי** (hence D. forte in *du.*). Anger associated with (violent) breathing. ³ Mn. "Coral," which we may imagine to be the "pebble" or lot. ⁴ Mn. and deriv. "Hittite" (**חִתִּי**). They seem to have been redoubtable warriors. ⁵ Assoc. as follows: He turned aside (**סִוְר**), about (**סָבַב**³⁸), returned (**שׁוּב**). ⁶ Mn. and deriv. "Rabbi" (**רַבִּי**, *Papa*).

Cf. רָבַח, etc., § 35. ⁷ R. means be in commotion (*cf.* רָשַׁע), without fixed principles or goal.

Exercise. — Also I in my dream.³ In his nostrils. For² in their anger they slew (הָרַג) a man. And ye (w.c.) shall divide (Hithq. of נָחַל⁴²) the land⁹ by (ב) lot. They were dismayed. Be not dismayed (Ni. Impf.). They have turned aside from the way.¹² And my mercy²⁹ I will not remove (Hi.) from (from with עִם) him. For great (f.)¹⁰ (was) the evil (f.) of the man.³¹ Return (*pl.*) unto me (אָל), and I will return (Cohort.) unto you.

§ 47. VERBS ל"ה.

	Q	Ni.	Qi.	Qu.	Hi.	Ho.
<i>Perf. s. 3. m.</i>	נָלָה	נִנְלָה	נָלָה	נָלָה	הִנְלָה	הִנְלָה
3. <i>f.</i>	נָלְתָה	נִנְלְתָה	נָלְתָה	נָלְתָה	הִנְלְתָה	הִנְלְתָה
2. <i>m.</i>	נָלִיתָ	נִנְלִיתָ	נָלִיתָ	נָלִיתָ	הִנְלִיתָ	הִנְלִיתָ
<i>pl. 2. m.</i>	נָלִיתֶם	נִנְלִיתֶם	נָלִיתֶם	נָלִיתֶם	הִנְלִיתֶם	הִנְלִיתֶם
<i>Inf. cstr.</i>	נָלוֹת	הִנְלוֹת	נָלוֹת	נָלוֹת	הִנְלוֹת	הִנְלוֹת
<i>Inf. abs.</i>	נָלָה	נִנְלָה	נָלָה	wanting	הִנְלָה	הִנְלָה
<i>Imp. s. 2. m.</i>	נָלָה	הִנְלָה	נָלָה	wanting	הִנְלָה	wanting
2. <i>f.</i>	נָלִי	הִנְלִי	נָלִי		הִנְלִי	
<i>pl. 2. f.</i>	נָלִינָה	הִנְלִינָה	נָלִינָה		הִנְלִינָה	
<i>Impf. s. 3. m.</i>	יִנְלָה	יִנְלָה	יִנְלָה	יִנְלָה	יִנְלָה	יִנְלָה
2. <i>f.</i>	תִּנְלִי	תִּנְלִי	תִּנְלִי	תִּנְלִי	תִּנְלִי	תִּנְלִי
1. <i>c.</i>	אִנְלָה	אִנְלָה	אִנְלָה	אִנְלָה	אִנְלָה	אִנְלָה
<i>pl. 3. f.</i>	תִּנְלִינָה	תִּנְלִינָה	תִּנְלִינָה	תִּנְלִינָה	תִּנְלִינָה	תִּנְלִינָה
<i>Part. act.</i>	נָלָה	נִנְלָה	מִנְלָה		מִנְלָה	
<i>Part. pass.</i>	נָלוֹי			מִנְלָה		מִנְלָה

1. $\text{גלי} = \text{גלה}^1$ or גלו ; Part. pass. גלוי . Verbs ל"ה are properly ל"י (or ל"י), the final ה being simply the sign and accompaniment of the preceding long vowel¹ (§ 1. 4). The third radical (י), which is usually dropped when it does not coalesce with the preceding vowel, appears in the Part. pass.,² before ה of the Imp. and Impf., and occasionally elsewhere before affirmatives beginning with vowels. Most of the verbs of this class were originally ל"י; but ו is found in place of י in a few forms.

2. By attention to the following comparatively uniform principles the forms of this verb may be easily fixed in the memory. (1) The ending of the Perf. 3. s. in all Voices is הַ; while the old ending *ath* (*ayath* becoming *thāh*; in p., *āthāh*) has been restored before it in the feminine. (2) The original י reappears in 1. and 2. Pers. of the Perf., always coalescing, however, with the preceding vowel, becoming uniformly *i* (*e* is also found) in the active Voices, and *e* in the passive. (3) Before the affirmatives ה, ו, ה, as well י as its representative ה, with their vowels, generally (always with pronominal suffixes) disappear. (4) The Inf. cstrs. end in ת; the abs. in ה (or ו) excepting the Hi., Ho., and generally Qi., which end in ה. (5) The ground-form of the Imp. ends in ה; of the Impf. and Parts. (excepting Q. Part. pass.) in ה. (6) Before the fem. ending ה (Imp., Impf.) the radical י orthographically reappears (cf. § 2. R. 1).

REM. 1. — The Hithq. Voice follows, as usual, the analogy of the Qi.

REM. 2. — The ordinary form of the Impf. is used for the Cohortative, except in three instances, where the ending ה is used for ה: Ps. lxxvii. 4; cxix. 117; Isa. xli. 23.

הִפֵּךְ¹ turn, overturn.

וְהָבָה m. gold. R. = shine. Cf. "Zif" (זִיף), the (blooming) Hebrew month (May-June).

הִשָּׁבַח² respond, answer, sing. שָׁבַח m. cloud (as responding from the skies).

בְּעֵינַי because of (in response to). מְעַן (always with ל) in order that, because of. עֵת (= עֵתָה) c. time (as appointed, fitting). עַתָּה now.

רָעָה³ (have an eye upon) pasture (flock), seek. רֵעַ (רֵעָה) friend.

¹ Mn. "M'huppākh" (Qu. Part.), one of the accents (§ 7) whose form is an overturned trumpet (<). ² Disting. from עָנָה afflict. ³ Cf. רָאָה and disting. from רָעָה.

Exercise. — For² (there) shall be turned (Ni.) to thee (לִי with f.) the abundance⁹ of the sea.³⁷ Instead³⁹ of

copper³³ (Art.) I will bring (in)⁴⁴ gold, and instead of iron³⁹ (Art.) I will bring (in) silver.¹² And (w.c.) my righteousness¹³ shall answer for (ב) me. His brethren³⁴ were not able⁹ to answer him (אִתּוֹ). Incline³⁰ (Hi.), O Lord, thine ear,³² answer me. And (w.c.) the woman answered and said.⁵ Should (הֲ) a multitude⁴⁶ of words not be answered (Ni.)? Jehovah is my shepherd (Part.). And Dāwidh went⁴³ (Part.) to feed the flock² of his father.⁸ And the appearance³⁰ of the glory¹¹ of Jehovah (was) like a devouring⁴¹ (Part. *f.* Segholate form) fire.³⁹

§ 48. VERBS ל"ה (Continued).

<i>Qi. Impf....</i> יִנְקֶה, apoc. נָל	<i>Qi. Impf. ...</i> יִנְקֶה, apoc. יִנְל
<i>Hi. Impf....</i> הִנְקֶה, “ הִנְל or הִנְל	<i>Hi. Impf....</i> יִנְקֶה, “ יִנְל or יִנְל
<i>Q. Impf....</i> יִנְקֶה, “ יִנְל “ יִנְל	<i>Q. and Hi. } יִנְקֶה, “ יִנְש</i> <i>Impf. }</i>
<i>Q. Impf. ...</i> יִנְקֶה, “ יִנְל “ יִנְל	<i>Q. Impf....</i> יִרְאֶה, “ יִרְא
<i>Ni. Impf....</i> יִנְקֶה, “ יִנְל	

1. It is a peculiarity of ל"ה verbs that in their Jussive and Wāw consecutive forms they generally reject the final הֶ. In some of the Voices the Imp. also is shortened by the dropping of הֶ. When this apocopation occurs, changes take place, in some cases, in the remaining vowels, as shown in the table.

REM. 1. — In the Qi. Imp., the apocopation takes place without further change, except the necessary disappearance of D. forte. In the Hi. Imp., the word remains in its monosyllabic form or takes a helping S'ghôl with the middle radical, under whose influence the *a* of the preformative frequently becomes *e* (*cf.* treatment of Segholate nouns).

REM. 2. — In the Q. Impf., after the apocopation the word may remain in its monosyllabic form either with or without the heightening of its vowel, or it may take a helping S'ghôl. In the Ni. and Qi. Impf., the apocopation takes place without further change, except the omission of D. forte in the latter. In the Hi. Impf., a helping vowel may be taken, which works the same change as in the Hi. Imp.

REM. 3. — If the first radical be a guttural, the apocopated form of the Q. and

Hi. are the same. The verb **רָאָה** heightens the vowel of its preformative under the tone when apocopated in the Impf., and with Wāw consecutive in the 3. *s. m.* takes *ā*.

2. **יָהָה**, apoc. **יָהִי** = **יָהִי**; with Wāw **וַיָּהִי**; with Wāw consecutive **וַיָּהִי**. The verb **הָיָה**, when apocopated in the Impf., assumes the forms given, and **הָיָה** follows the same general analogy here and throughout.

REM. — The Inf. cstr. of **הָיָה** is **הָיִיתָ**; the Imp. **הָיָה**. With prefixed letters, the first radical has Šwā, and the prefixed letter *i* (**יָהִי**), excepting **י** with the Imp. (**וַיָּהִי**) and **א** with the Impf. (**אָהִי**). The vowel of the prefixed letter with unapocopated forms takes Methegh (§ 3. 6).

3. **יִשְׁתַּחֲוֶה**, apoc. **יִשְׁתַּחוּ**; **יִשְׁתַּחֲוֶהוּ** contracted, **יִשְׁתַּחוּ**. The much used verb **שָׁחָה** presents some peculiarities. The final root letter is **י** (instead of **י**), and this radical appears in the unapocopated form because this verb in the reflexive intensive Voice doubles, exceptionally, its *last* radical. When apocopated in the 3. *s. m.*, the **י** left over becomes **י**, after the analogy of Segholate nouns of this form; while in the 3. *pl. m.* **יָי** contracted becomes **י**, thus making it identical with the apocopated 3. *s. m.*

נָכַה ¹ strike, smite. מָכָה * <i>f.</i> stroke, wound.	פָּנָה ⁵ turn (face), prepare. פָּן lest.
עָמַק ² <i>m.</i> valley.	פָּנִים (<i>s.</i> פָּנָה unused) face; (with לִפְנֵי before, לִפְנֵי before me, etc.)
עָשָׂה ³ do, make. מַעֲשֶׂה <i>m.</i> work.	פָּנָה * <i>f.</i> corner. פְּנִימִי * inner.
פָּדָה ⁴ redeem (by payment), set free.	שָׁחָה ⁶ Hithq. worship, bow one's self.

¹ Suggests "knock." This verb as doubly weak, liable to apocopation, and much used, requires special attention. Perf. Hi. **הָכָה**, Impf. **יָכָה**; apoc. forms **יָכָה**, **יָכָה**, etc. Similarly **נָטָה**. ² Syn. of **בְּקִיעָה**. ³ Syn. of **בָּרָא**. ⁴ Syn. of **נָאַל**. ⁵ Idea of *r.* is *turn*, hence the various meanings (corner = a turn; face, what is turned; the inner place, where the face, presence is). Mn. "Peniel" (**פְּנִיאל**): Gen. xxxii. 31. ⁶ Cf. **שָׁחַת**; R. **שָׁח** = be low.

Exercise. — And he (w.c.) saw.³⁰ And (w.c.) God said,⁵ let (there) be light.⁸ They bowed themselves to (**לִי**) me. And he (w.c.) bowed himself to the earth (**הָאֶרֶץ** locative). And they (w.c.) bowed themselves to (**לֵה**) him. Multitudes, multitudes⁹ (*pl.*) in the valley. Smite (Hi.) now³ this people (**עַמִּי** *m.*). And he (w.c.) smote (Hi.) all² the city.³⁴ And he (w.c.) did evil⁴⁶ (Art.) in the eyes³ of Jehovah.

And he (w.c.) turned and went.⁴³ Before me. Before them. Before us. Incline³⁰ (Hi.) thine ear³² and hear¹⁸ the words⁶ of the wise.³

REM. — Apocoped forms of the Imp. and Impf. are to be used where possible in this Exercise.

§ 49. VERBS ל"א.

	Q.	Ni.	Qi.	Qu.	Hi.	Ho.
<i>Perf. s.</i>						
3. m.	מָצָא מָלָא	נִמְצָא	מִצָּא	מָצָא	הִמְצִיא	הִמְצָא
3. f.	מָצְאָה מְלָאָה	נִמְצְאָה	מִצְּאָה	מָצְאָה	הִמְצִיָּא	הִמְצָאָה
2. m.	מָצַאתְּ מְלַאתְּ	נִמְצַאתְּ	מִצְּאַתְּ	מָצַאתְּ	הִמְצִאתְּ	הִמְצָאתְּ
pl.						
2. m.	מָצַאתֶם מְלַאתֶם	נִמְצַאתֶם	מִצְּאֶתֶם	מָצַאתֶם	הִמְצַאתֶם	הִמְצָאתֶם
<i>Inf. cstr.</i>	מִצָּא	הִמְצִיא	מִצָּא	wanting	הִמְצִיא	הִמְצָא
<i>Inf. abs.</i>	מִצְּוֹא	נִמְצָא	מִצָּא	wanting	הִמְצִיא	wanting
<i>Imp. s. m.</i>	מִצָּא	הִמְצִיא	מִצָּא	wanting	הִמְצִיא	wanting
f.	מִצְּאִי	הִמְצִאִי	מִצְּאִי		הִמְצִיאִי	
pl. f.	מִצְּאֵנָה	הִמְצִאֵנָה	מִצְּאֵנָה		הִמְצִאֵנָה	
<i>Impf. s. 3. m.</i>	יִמְצָא	יִמְצָא	יִמְצָא	יִמְצָא	יִמְצִיא	יִמְצָא
2. f.	תִּמְצְאִי	תִּמְצְאִי	תִּמְצְאִי	תִּמְצְאִי	תִּמְצִיאִי	תִּמְצְאִי
1. c.	אִמְצָא	אִמְצָא	אִמְצָא	אִמְצָא	אִמְצִיא	אִמְצָא
pl. 3. f.	תִּמְצְאֵנָה	תִּמְצְאֵנָה	תִּמְצְאֵנָה	תִּמְצְאֵנָה	תִּמְצִיאֵנָה	תִּמְצְאֵנָה
<i>Part. act.</i>	מִצָּא	נִמְצָא	מִמְצָא		מִמְצִיא	
<i>Part. pass.</i>	מִצְּוֹא			מִמְצָא		מִמְצָא

1. The peculiarities in the inflection of verbs ל"א arise from two principal causes: (1) the fact that the letter א is treated either as a guttural (consonant), or a quiescent (vowel) letter, according to its position in the syllable (§ 5. 4); and (2) that it follows in some of its forms the analogy of verbs ל"ה.

2. In all forms ending in ל, the vowels remain the same as in the Strong verbs, except that when short (*a* everywhere) they are lengthened immediately before it.

REM. — The Q. Imp. and Impf. take *ā* (a lengthened *a*) in the final syllable, after the analogy of verbs whose third stem letter is a guttural' (§ 25).

3. In like manner, in all other forms where ל ends a syllable before affirmatives beginning with consonants, it quiesces with the preceding vowel: in the Q. Perf. with Pathah (becoming *ā*); in all the other Perfects with Ārê, and in all the Imperfects with S'ghol, following in the last two particulars verbs ל. Before affirmatives beginning with a vowel, ל is detached, and stands as a consonant (guttural) before them.

REM. 1. — Intransitive verbs, it will be noted, have no peculiarities here not shared by the transitive.

REM. 2. — The Hithq. Voice follows the analogy of the Qi., as in the Strong verb.

REM. 3. — Verbs ל are not infrequently inflected in other forms than those named, like verbs ל, and *vice versa*, even to the extent of their exchanging final letters.

הלל ¹ praise, boast.	הלהל f. praise.	צמא ³ † thirst.	צמא m. thirst.
הלל ² bore, wound, profane, begin.		שופר ⁴ m. trumpet.	
הלל wounded (to death).	להל† beginning.	שור ⁵ (pl. שורים) m. (single) ox.	
		תם ⁶ be complete, finished, perfect.	
צבא (pl. צבאות) host, warfare. Mn.		תם* m. perfectness.	תמים (and
"Sabaoth" ("Lord of Sabaoth").		תם) perfect, upright.	

¹ Mn. and deriv. "Hallelujah" (הלליה). ² Discrim. from preceding, and cf. חדל cease. ³ Associate with מצא, having the same root letters, and צא (thirst, go forth, find). ⁴ R. = shine; metaphor. shine in tone, so be clear. Cf. Eng. *clarinet*. ⁵ An individual of the ox (פקר) species, as שׂה* is one of the sheep or goat (צאן) species. ⁶ Mn. "Thummim" (תמים), which is associated with the "Urim" (from אור = Light and Perfection).

Exercise.—Give me to drink²⁶ (= cause me to drink), I pray,³ a little (מֵצֶט) water³; for² I am thirsty. And they (w.c.) said⁵ to (ל) him: We have found¹⁴ water. The man³¹ is not able (Impf.; cf. § 43. 3. R. 4) to find out the work⁴⁸ which is done⁴⁸ (Ni.) beneath³⁹ the sun.³² For all² the priests¹² who were found (Ni. Part. pl. with Art.) sanctified themselves⁶ (Hithq.). And he (w.c.) blew²⁵ a (ב) trumpet. Whose ox (the ox of whom¹¹) have I

taken.¹⁹ The words⁶ of Job (אִיּוֹב) are finished (Q. Perf.). (As for) God (הָאֵל) his way¹² is perfect. They went forth⁵ from the ark (הַתְּבָרָה). When (כִּי) I went forth (Inf. צָאָה for צָאָה). And (w.c.) Cain (כַּיִן) went forth (צָאָה) from before⁴⁸ Jehovah. Jehovah brought forth (Hi.) Israel. Bring out (*pl.*) the children¹¹ of Israel.

**PARADIGMS, EXERCISES IN TRANSLATION,
AND LIST OF WORDS.**

THE STRONG

	Qal.			Niqṭal.	Qitṭāl.
<i>Perf. s. 3. m.</i>	קָמַל	כָּבַד	קָמַן	נִקְמַל	קִטְּל
3. <i>f.</i>	קָמְלָה	כָּבְדָה	קָמְנָה	נִקְמְלָה	קִטְּלָה
2. <i>m.</i>	קָמַלְתָּ	כָּבַדְתָּ	קָמַנְתָּ	נִקְמַלְתָּ	קִטְּלְתָּ
2. <i>f.</i>	קָמַלְתְּ	כָּבַדְתְּ	קָמַנְתְּ	נִקְמַלְתְּ	קִטְּלְתְּ
1. <i>c.</i>	קָמַלְתִּי	כָּבַדְתִּי	קָמַנְתִּי	נִקְמַלְתִּי	קִטְּלְתִּי
<i>pl. 3. c.</i>	קָמְלוּ	כָּבְדוּ	קָמְנוּ	נִקְמְלוּ	קִטְּלוּ
2. <i>m.</i>	קָמַלְתֶּם	כָּבַדְתֶּם	קָמַנְתֶּם	נִקְמַלְתֶּם	קִטְּלְתֶּם
2. <i>f.</i>	קָמַלְתֶּן	כָּבַדְתֶּן	קָמַנְתֶּן	נִקְמַלְתֶּן	קִטְּלְתֶּן
1. <i>c.</i>	קָמַלְנוּ	כָּבַדְנוּ	קָמַנְנוּ	נִקְמַלְנוּ	קִטְּלְנוּ
<i>Inf. cstr.</i>	קָמַל	כָּבַד		הִקְמַל	קָמַל
<i>Inf. abs.</i>	קָמוּל	כָּבוּד		נִקְמַל, הִקְמַל	קָמַל, קִטְּל
<i>Imp. s. 2. m.</i>	קָמַל	כָּבַד		הִקְמַל	קָמַל
2. <i>f.</i>	קָמְלִי	כָּבְדִי		הִקְמְלִי	קָמְלִי
<i>pl. 2. m.</i>	קָמְלוּ	כָּבְדוּ		הִקְמְלוּ	קָמְלוּ
2. <i>f.</i>	קָמְלֶנָה	כָּבְדֶנָה		הִקְמְלֶנָה	קָמְלֶנָה
<i>Impf. s. 3. m.</i>	יִקְמַל	יִכְבֹּד	יִקְמַן	יִקְמַל	יִקְטַל
3. <i>f.</i>	תִּקְמַל	תִּכְבֹּד		תִּקְמַל	תִּקְטַל
2. <i>m.</i>	תִּקְמַל	תִּכְבֹּד		תִּקְמַל	תִּקְטַל
2. <i>f.</i>	תִּקְמְלִי	תִּכְבְּדִי		תִּקְמְלִי	תִּקְטְלִי
1. <i>c.</i>	אִקְמַל	אִכְבֹּד		אִקְמַל	אִקְטַל
<i>pl. 3. m.</i>	יִקְמְלוּ	יִכְבְּדוּ		יִקְמְלוּ	יִקְטְלוּ
3. <i>f.</i>	תִּקְמְלֶנָה	תִּכְבְּדֶנָה		תִּקְמְלֶנָה	תִּקְטְלֶנָה
2. <i>m.</i>	תִּקְמְלוּ	תִּכְבְּדוּ		תִּקְמְלוּ	תִּקְטְלוּ
2. <i>f.</i>	תִּקְמְלֶנָה	תִּכְבְּדֶנָה		תִּקְמְלֶנָה	תִּקְטְלֶנָה
1. <i>c.</i>	נִקְמַל	נִכְבֹּד		נִקְמַל	נִקְטַל
<i>Part. act.</i>	קָמַל	כָּבַד	קָמַן	נִקְמַל	קִמְטַל
<i>Part. pass.</i>	קָמוּל				

VERB. Cf. §§ 14-25.

<i>Qattal.</i>	<i>Huḥqattil.</i>	<i>Huḥqil.</i>	<i>Hoḥqal.</i>
קָטַל	הִתְקַטַּל	הִקְטִיל	הִקְטַל
קָטַלָּה	הִתְקַטַּלָּה	הִקְטִילָּה	הִקְטַלָּה
קָטַלְתָּ	הִתְקַטַּלְתָּ	הִקְטַלְתָּ	הִקְטַלְתָּ
קָטַלְתָּ	הִתְקַטַּלְתָּ	הִקְטַלְתָּ	הִקְטַלְתָּ
קָטַלְתִּי	הִתְקַטַּלְתִּי	הִקְטַלְתִּי	הִקְטַלְתִּי
קָטַלוּ	הִתְקַטַּלוּ	הִקְטִילוּ	הִקְטַלוּ
קָטַלְתֶּם	הִתְקַטַּלְתֶּם	הִקְטַלְתֶּם	הִקְטַלְתֶּם
קָטַלְתֶּן	הִתְקַטַּלְתֶּן	הִקְטַלְתֶּן	הִקְטַלְתֶּן
קָטַלְנוּ	הִתְקַטַּלְנוּ	הִקְטַלְנוּ	הִקְטַלְנוּ
wanting	הִתְקַטַּל	הִקְטִיל	wanting
קָטַל	הִתְקַטַּל	הִקְטַל	הִקְטַל
wanting	הִתְקַטַּל	הִקְטַל	wanting
	הִתְקַטַּלְי	הִקְטִילְי	
	הִתְקַטַּלוּ	הִקְטִילוּ	
	הִתְקַטַּלְנָה	הִקְטַלְנָה	
יִקְטַל	יִתְקַטַּל	יִקְטִיל יִקְטַל	יִקְטַל
תִּקְטַל	תִּתְקַטַּל	תִּקְטִיל תִּקְטַל	תִּקְטַל
תִּקְטַל	תִּתְקַטַּל	תִּקְטִיל תִּקְטַל	תִּקְטַל
תִּקְטַלְי	תִּתְקַטַּלְי	תִּקְטִילְי תִּקְטַלְי	תִּקְטַלְי
אִקְטַל	אִתְקַטַּל	אִקְטִיל	אִקְטַל
יִקְטַלוּ	יִתְקַטַּלוּ	יִקְטִילוּ	יִקְטַלוּ
תִּקְטַלְנָה	תִּתְקַטַּלְנָה	תִּקְטַלְנָה	תִּקְטַלְנָה
תִּקְטַלוּ	תִּתְקַטַּלוּ	תִּקְטִילוּ	תִּקְטַלוּ
תִּקְטַלְנָה	תִּתְקַטַּלְנָה	תִּקְטַלְנָה	תִּקְטַלְנָה
נִקְטַל	נִתְקַטַּל	נִקְטִיל	נִקְטַל
	מִתְקַטַּל	מִקְטִיל	
מִקְטַל			מִקְטַל

THE WEAK VERB יָצַח

	Q.		Ni.	Hi.	Ho.
<i>Perf. s. 3. m.</i>	קָם	מָת	נָקוּם	הָקִים	הוּקֵם
3. <i>f.</i>	לָמָה	מָתָה	נָקוּמָה	הָקִימָה	הוּקְמָה
2. <i>m.</i>	לָמַת	מָתָה	נָקוּמוֹת	הָקִימוֹת	הוּקְמוֹת
2. <i>f.</i>	קָמַת	מָת	נָקוּמוֹת	הָקִימוֹת	הוּקְמוֹת
1. <i>c.</i>	לָמַתִּי	מָתִי	נָקוּמוֹתִי	הָקִימוֹתִי	הוּקְמוֹתִי
<i>pl. 3. c.</i>	לָמּוּ	מָתוּ	נָקוּמוּ	הָקִימוּ	הוּקְמוּ
2. <i>m.</i>	קָמַתֶּם	מָתֶם	נָקוּמוֹתֶם	הָקִימוֹתֶם	הוּקְמוֹתֶם
2. <i>f.</i>	קָמַתֶּן	מָתֶן	נָקוּמוֹתֶן	הָקִימוֹתֶן	הוּקְמוֹתֶן
1. <i>c.</i>	לָמַנּוּ	מָתְנוּ	נָקוּמוֹנוּ	הָקִימוֹנוּ	הוּקְמוֹנוּ
<i>Inf. cstr.</i>	קוּם		הָקוּם	הָקִים	הוּקֵם
<i>Inf. abs.</i>	קוּם		הָקוּם	הָקֵם	wanting
<i>Imp. s. m.</i>	קוּם		הָקוּם	הָקֵם	wanting
<i>f.</i>	קוּמִי		הָקוּמִי	הָקִימִי	
<i>pl. m.</i>	קוּמוּ		הָקוּמוּ	הָקִימוּ	
<i>f.</i>	לָמְנָה		הָלְמְנָה	הָלְמְנָה	
<i>Impf. s. 3. m.</i>	יָקוּם, יָקֹם		יָקוּם	יָקִים, יָקִים	יָקֵם, יָקֵם
3. <i>f.</i>	תָּקוּם		תָּקוּם	תָּקִים	תוּקֵם
2. <i>m.</i>	תָּקוּם		תָּקוּם	תָּקִים	תוּקֵם
2. <i>f.</i>	תָּקוּמִי		תָּקוּמִי	תָּקִימִי	תוּקְמִי
1. <i>c.</i>	אָקוּם		אָקוּם	אָקִים	אוּקֵם
<i>pl. 3. m.</i>	יָקוּמוּ		יָקוּמוּ	יָקִימוּ	יָקֵמוּ
3. <i>f.</i>	תָּקוּמִינָה		(תָּקוּמִינָה)	תָּקִימִנָה	תוּקְמִינָה
2. <i>m.</i>	תָּקוּמוּ		תָּקוּמוּ	תָּקִימוּ	תוּקֵמוּ
2. <i>f.</i>	תָּקוּמִינָה		(תָּקוּמִינָה)	תָּקִימִנָה	תוּקְמִינָה
1. <i>c.</i>	נָקוּם		נָקוּם	נָקִים	נוּקֵם
<i>Impf. with w.c.</i>	וַיָּקֵם			וַיָּקֵם	
<i>Part. act.</i>	קָם	מָת	נָקוּם	מָקִים	
<i>Part. pass.</i>	קוּם				מוּקֵם

(or ע"י). See §§ 44, 45.

Q.		Qdai.	Qdai.
בָּן	בִּין	קוּמִם	קוּמִם
בָּנָה	בִּינָה	קוּמְמָה	קוּמְמָה
בָּנָת	בִּינוּת	קוּמְמַת	קוּמְמַת
בָּנָת	בִּינוּת	קוּמְמַת	קוּמְמַת
בָּנָתִי	בִּינוּתִי	קוּמְמַתִּי	קוּמְמַתִּי
בָּנוּ	בִּינוּ	קוּמְמוּ	קוּמְמוּ
בָּנָתָם	בִּינוּתָם	קוּמְמַתָּם	קוּמְמַתָּם
בָּנָתָן	בִּינוּתָן	קוּמְמַתָּן	קוּמְמַתָּן
בָּנוּ	בִּינוּ	קוּמְמוּ	קוּמְמוּ
בִּין		קוּמִם	wanting
בֵּן		wanting	wanting
בִּין		קוּמִם	wanting
בִּינִי		קוּמְמִי	
בִּינוּ		קוּמְמוּ	
wanting		קוּמְמָנָה	
יָבִין, יָבִין		יְקוּמִם	יְקוּמִם
תְּבִין		תְּקוּמִם	תְּקוּמִם
תְּבִין		תְּקוּמִם	תְּקוּמִם
תְּבִינִי		תְּקוּמְמִי	תְּקוּמְמִי
אָבִין		אְקוּמִם	אְקוּמִם
יָבִינוּ		יְקוּמְמוּ	יְקוּמְמוּ
תְּבִינָנָה		תְּקוּמְמָנָה	תְּקוּמְמָנָה
תְּבִינוּ		תְּקוּמְמוּ	תְּקוּמְמוּ
תְּבִינָנָה		תְּקוּמְמָנָה	תְּקוּמְמָנָה
נָבִין		נְקוּמִם	נְקוּמִם
וְבִין			
בָּן		מְקוּמִם	
בֵּין			מְקוּמִם

THE WEAK VERB ע"ו. See § 46.

	Q.	Ni.	Hi.	Ho.	Qdāl.	Qdāl.
<i>Perf. s.</i>	קל, סב	נסב	הסב	הוסב	סובב	סובב
3. m.						
3. f.	סָבָה	נָסְבָה	הִסְבָה	הוֹסְבָה	סוֹבְבָה	סוֹבְבָה
2. m.	סבֹות	נִסְבֹות	הִסְבֹות	הוֹסְבֹות	סוֹבְבֹות	סוֹבְבֹות
2. f.	סבֹות	נִסְבֹות	הִסְבֹות	הוֹסְבֹות	סוֹבְבֹות	סוֹבְבֹות
1. c.	סבֹותי	נִסְבֹותי	הִסְבֹותי	הוֹסְבֹותי	סוֹבְבֹותי	סוֹבְבֹותי
pl. 3. c.	סְבוּ	נִסְבוּ	הִסְבוּ	הוֹסְבוּ	סוֹבְבוּ	סוֹבְבוּ
2. m.	סבֹותם	נִסְבֹותם	הִסְבֹותם	הוֹסְבֹותם	סוֹבְבֹותם	סוֹבְבֹותם
2. f.	סבֹותן	נִסְבֹותן	הִסְבֹותן	הוֹסְבֹותן	סוֹבְבֹותן	סוֹבְבֹותן
1. c.	סבֹונו	נִסְבֹונו	הִסְבֹונו	הוֹסְבֹונו	סוֹבְבֹונו	סוֹבְבֹונו
<i>Inf. cstr.</i>	סב	הסב	הסב	wanting	סובב	wanting
<i>Inf. abs.</i>	סבֹוב	הסֹוב	הסב	wanting	סובב	סובב
<i>Imp. s. m.</i>	סב	הסב	הסב	wanting	סובב	wanting
f.	סְבִי	הִסְבִי	הִסְבִי		סוֹבְבִי	
pl. m.	סְבוּ	הִסְבוּ	הִסְבוּ		סוֹבְבוּ	
f.	סְבִינָה	הִסְבִינָה	הִסְבִינָה		סוֹבְבִינָה	
<i>Impf. s.</i>						
3. m.	יִסְבּ, יִסְבּ, יִקַל	יִסְבּ	יִסְבּ, יִסְבּ, יִסְבּ	יִסְבּ	יִסְבּ	יִסְבּ
3. f.	תִּסְבּ	תִּסְבּ	תִּסְבּ	תִּסְבּ	תִּסְבּ	תִּסְבּ
2. m.	תִּסְבּ	תִּסְבּ	תִּסְבּ	תִּסְבּ	תִּסְבּ	תִּסְבּ
2. f.	תִּסְבִי	תִּסְבִי	תִּסְבִי	תִּסְבִי	תִּסְבִי	תִּסְבִי
1. c.	אִסְבּ	אִסְבּ	אִסְבּ	אִסְבּ	אִסְבּ	אִסְבּ
pl. 3. m.	יִסְבוּ	יִסְבוּ	יִסְבוּ	יִסְבוּ	יִסְבוּ	יִסְבוּ
3. f.	תִּסְבִינָה	תִּסְבִינָה	תִּסְבִינָה	תִּסְבִינָה	תִּסְבִינָה	תִּסְבִינָה
2. m.	תִּסְבוּ	תִּסְבוּ	תִּסְבוּ	תִּסְבוּ	תִּסְבוּ	תִּסְבוּ
2. f.	תִּסְבִינָה	תִּסְבִינָה	תִּסְבִינָה	תִּסְבִינָה	תִּסְבִינָה	תִּסְבִינָה
1. c.	נִסְבּ	נִסְבּ	נִסְבּ	נִסְבּ	נִסְבּ	נִסְבּ
<i>Impf. with w.c.</i>	וְיִסְבּ		וְיִסְבּ			
<i>Part. act.</i>	סֹבֵב	קל	מִסְבּ		מִסְבֵב	
<i>Part. pass.</i>	סֹבֵב			מִסְבֵב		מִסְבֵב

EXERCISES IN TRANSLATION.

8. § אָנכי¹ יהוה: היא² חברון³: אסאב אני: אני ראשון: כי קדוש הוא: כי עפר אנחנו: אתה אדני טוב: צדיק אתה יהוה: לא אלהים המה: אני הוא: אני אל שדי³:

9. § בלהעם: השמים והארץ⁴: איש או אשה: האפר: העפר: האור: החשך: העבר: ראשית חקמה: הוא חכם: הלכנו³: היום לאחדש ולא⁵ שבת⁶: עם-החמור:

10. § זה חדש: הקמון הנה: המדבר הגדול: זה חלי: איש חכם מאד: שם גדול: האיש הלזה: הימים⁷ ההם⁸: אשר דבר משה⁹: הארץ הטובה⁹ הזאת: כסא רם: בית חדש: אשר-שם הנהב¹⁰: שאני¹¹: כי תרומה הוא:

11. § מי אתם: מה-אנוש: למה זה אנכי: האתה זה עשו¹² אסלא: אסבן אסבת: הלא-זה הדבר: בתימי את: הברכה הזאת: מי-אתה הר-הגדול: איזה בית¹²: מה העבדה הזאת: את-הארץ מה-הוא:

12. § אי מנה עם¹³: מה-בבית: בחלום: בלילה: קרא אלהים לאור יום: יד לפה: בכסף: בארי: מי אל¹⁴ גדול באלהים¹⁵: מי כיהנה: עבר לדוד³: לחשך: בהיכל אשר-שם ארון: בעמל: באשר¹⁶ לישראל³:

¹ The predicate of a sentence may be a substantive or adjective, as well as a verb, and no copula is necessary to connect them with the subject. ² It. ³ Proper name. ⁴ not (no). ⁵ ך = and. ⁶ Sabbath. ⁷ See יום. ⁸ Sing. יהוה; but *pl.* as here. ⁹ Fem. of טוב. ¹⁰ gold. ¹¹ which I. ¹² What manner of house. ¹³ From what people. ¹⁴ God. ¹⁵ § 5.4. R. 1. ¹⁶ According as.

בְּכָל-הַכָּפָר: בְּכָל אֲשֶׁר-שָׂאֵלְתִי מֵעַם יְהוּדָה בְּחָרֵב: כִּי
נָאֵל אֲנִי: הַמֶּלֶךְ הַמֶּלֶךְ עָלֵינוּ² אִם-מָשׁוּל תִּמְשָׁל
בָּנוּ²: אֶל-תִּקְצֹץ יְהוּדָה³:

§ 17. וְלֹא יָכִלוּ לַעֲמֹד: גְּבֻלָּה הָאָרֶץ: עִם נָבֵל וְלֹא
חָקֵם: תִּכְבֵּד הָעֶבֶדָה עַל-יְהוָה אֱנָשִׁים⁴: דָּבָר קָטָן אוֹ
גָּדוֹל: מִי־הָאִישׁ אֲשֶׁר בָּנָה בֵּית-חֹדֶשׁ: כָּל-הַמְדָּבָר
הַגָּדוֹל הַהוּא: וְאֶת-הַדָּלִת סָגְרוּ⁵: וְכָלֹת עָמַד: קִטְנֵתִי:
תִּשְׁפֹּלְנָה: אֶתָּה וְקִנְיָתָה⁶: הוּא יִגְדֹּל⁷: וּמִה־יִצְדָּק אֲנוֹשׁ
עִם-אֵל:

§ 18. וְהָיָה מִנְרָשׁ: וְהָיָה כַּעַם כִּפְהֵן בַּעֲבֹד כְּאֲדוֹן:
וַיִּקְבֹּץ שְׂאוֹל⁸ אֶת-כָּל-יִשְׂרָאֵל: אִם-שָׂמוּעַ תִּשְׁמַע⁹:
אֵלֶּה אֲנֻכְרָה: שָׂמַע יִשְׂרָאֵל: שָׂמַעַה יְהוּדָה לְדָק: וַיִּגְדֹּל
מֹשֶׁה: וְאֶקְבְּרָה אֶת-אָבִי¹⁰: וַיִּזְבַּח יַעֲקֹב¹¹ זֶבַח בָּהֶר:
כָּל-יֹכֵר: אֶל-תִּקְרַב הָלֵם¹²: נִזְבַּחָה לַיהוָה: וַיִּשְׁמְעוּ
וְלָמְדוּ:

§ 19. לְקַחְתִּי סֹפֶר וְאָכַתְבִּי: בְּגֵדָה: בְּגֵד: בְּגוֹד:
תִּבְגְּדוּ¹³: וַיִּבְגְּדוּ: עַץ אוֹ בָּנָד אוֹ-עוֹר אוֹ שֶׁק: וְלָבוֹד לֹא
יִלְבוֹד: וְלָכְדוּ אֶת-הַמִּים: וְלָקַחְתֶּם מִהַפְּרִי: הַמָּקוֹם
אֲשֶׁר שָׁכַב-שָׂם שְׂאוֹל: וְהָיָה כִּשְׁכַּב הַמֶּלֶךְ: שְׁכָבִי:
שְׁכָבָה: אֲשַׁכְּבָה: וַיִּשְׁכַּב בַּמָּקוֹם הַהוּא: וַיֹּאמֶר¹⁴ מֹשֶׁה
אֶל-אַהֲרֹן¹⁵ קִרְב אֶל-הַמִּזְבֵּחַ:

§ 20. נִכְרְתָה בְרִית אֲנִי וְאַתָּה: יִגְנֹב: נִכְרְתָה: נִכְרְתָה:
וְנִכְרְתָה: הַכְרְתָה: וְלֹא-תִכְרַת הָאָרֶץ: יִכְרְתוּן¹⁶: לַעֲבֹד

¹ Compound Prep. ² over us. ³ The vowels of certain familiar words will sometimes be left to be supplied by the pupil. ⁴ upon. ⁵ See אִישׁ. ⁶ in p. ⁷ A superfluous ד. ⁸ p.n. ⁹ § 15. 2; 5. 2. ¹⁰ My (father). ¹¹ hither. ¹² § 18. 3. ¹³ Older ending.

נִמְכַּר יוֹסֵף¹: נִמְכַּרְתֶּם וְלֹא בִכְסֵף² תִּגְאָל: וְתִקְשֹׁר בְּלִי-
 הַחֹמֶה³: בָּרוּךְ יְהוָה: קָלָלָהּ וְלֹא בִרְכָהּ: בְּכַפִּיר:
 בְּכַפִּיר: הַשֹּׁמֵר תִּשְׁמְרוּן: פָּרֵץ יְהוָה פָּרֵץ בְּעֵנָה⁴
 וַיִּקְרָא לַמָּקוֹם הַהוּא פָּרֵץ עֵנָה: וַיֹּאמֶר הַשָּׁלוֹם יְהוָה⁵:
 הַשֹּׁמֵר לָךְ: לֹא תִגְנוֹב:

§ 21. פֶּן־תִּשְׁכַּח אֶת־יְהוָה: וְשָׁכַן בַּמִּדְבָּר מִשְׁפָּט:
 וְנִסְתָּרָה וְהִיא נִטְמָאָה: וַיִּקְדָּשׁ אֶת־הָעַם: וְהוּא יֹשֵׁב
 פָּתַח⁶: בְּאֲשֶׁר דִּבֶּר: וְשָׁחַט אֶת־הַכֶּבֶשׂ: מֶה אֲדֹנִי⁷
 מִדְּבַר: בַּיּוֹם שֶׁיִּדְבֹּר⁸ בָּהּ⁹: מִה־נִּדְבֹּר וּמִה־נִּצְטַדֵּק:
 וּכְפָר אֶחָד¹⁰: שִׁבְעַת יָמִים¹¹ תִּכְפֹּר עַל־הַמִּנְחָה: וְטָהַר
 הַכֹּהֵן אֶת־הַכִּיֹּת: וְלֹא נִמְלֹט אִישׁ: צָדִיק בְּאֶרֶץ יִשְׂרָאֵל¹²:
 גָּנוֹב גָּנוֹבִיתִי: אֶל־תִּטְמָאוּ בְּכָל־אֱלֹהִים: אֲשֶׁתִּמְרַם מִצְוֵי¹³:
 נָכַל נָכַלָה וְדָבַר:

§ 22. אֵת אֲשֶׁר־הִקְצַפְתָּ אֶת־יְהוָה: אֶל־שִׁדְיִי¹⁴ וְתִגְבֹּר¹⁵:
 הַשְּׁלִיכֶה: מִשְׁלִיךְ: הַשְּׁלִיךְ: וְאֶשְׁלִיכֶה: תִּשְׁלֹךְ:
 הַשְּׁלִיכוֹ: מִשְׁלֹךְ: הַשְּׁלַחְתִּי: הִסְתַּר אֶסְתִּיר פָּנַי¹⁶:
 וְהִקְרִיב אֶחָד¹⁷ אֶת־הַפֶּר: הִקְרִב אֶת־הַמִּטָּה: וְשִׁבִית
 הַזֹּבַח: בָּמָה¹⁸ אֶקְדֹּם יְהוָה: שְׁלַחַן בַּמִּדְבָּר: לֹא־נִפְל דָּבָר
 מִכָּל הַדָּבָר הַטּוֹב אֲשֶׁר־דִּבֶּר יְהוָה: וְלִבְשׁוֹ־בִשְׁת:

§ 23. וְכֹר אֶל־תִּשְׁכַּח: בְּשִׁלַּח מֹשֶׁה: וַיִּשְׁלַךְ אֶת־
 הָאֶבֶן: בְּאֶמַת וּבְלִבָּב שָׁלֵם¹⁹: וְאֶת־הָעַם הָעֵבִיר: אֲשֶׁר
 בָּעֵבֶר נִרְדְּדוּ²⁰: תַּעֲזֹבוּ אֶת־יְהוָה: וְנִעְזַרְתִּי: לֹא־מִצָּא
 עֹז: וְהִאֲכַדְתִּי אֶת־הַנֶּפֶשׁ²¹ הַהִיא: צָדֵק צָדֵק תִּרְדֹּף:

¹ p.n. ² ב = for (of price). ³ wall. ⁴ to thyself. Note retraction of tone in preceding word. § 20. 1. r. 2. ⁵ lest. ⁶ Adv. accus. ⁷ my lord. ⁸ in which. § 10. 4. ⁹ seven. ¹⁰ see יָמִים. ¹¹ be rewarded. ¹² from my iniquity. ¹³ in p. ¹⁴ my face. ¹⁵ § 12. 1. ¹⁶ Adj., whole, perfect. ¹⁷ soul, person.

אֶת־מִי תַעֲבֹדוּן¹: לֹא יֵאָסְפוּ וְלֹא יִקָּבְרוּ: לֹא הָאֲמִינוּ
בִּיהוָה: וַיַּחֲזֹק הָרָעָב בָּאָרֶץ: וַיַּחְדֵּל הַנָּבִיא²: שָׁמַע־
אֶתָּה וַחֲכָם³: לָמָּה זֶה עֹבְדֶתָן אֶת־הָאִישׁ:

§ 24. וַשְּׁחַטֶּתָּ אֶת־הַפָּר: רִחֵץ וְטָהַר: לָמָּה זֶה
תִּשָּׂאֵל: וַיִּבְרַךְ אֶת כָּל־הַקָּהָל: נִקְּהָלוּ הַיְּהוּדִים⁴:
וַיַּהוּה בִּרְךָ⁵ אֶת־אֲבֹרָהֶם כָּכָל: אֶת אֲשֶׁר־תִּבְרַךְ מִבְּרַךְ:
אִפְקָדָה אֶת־הָאָרֶץ אֲשֶׁר אֶתָּה יֹשֵׁב בָּהּ: עֲזָרְתָּה:
וּפְלִשְׁתִּים⁶ נִלְחָמוּ בְּיִשְׂרָאֵל: הִנָּעַר⁷ מִשְׁרַת אֶת־יְהוָה:
הִטָּהְרוּ הַכֹּהֲנִים⁸: גָּרַשׁ אֲנָרֶשׁ אֶתְכֶם⁹ מִזֶּה: לִפְנֵי¹⁰
שַׁחַת יְהוָה אֶת־סֹדֶם¹¹: וְאַנְעַק קוֹל־גְּדוֹל: לְשַׁרְת עֵץ
וְאָבִן: אֶל־תִּשְׁחַת:

§ 25. לֹא יִשְׁבְּעוּ־לָחֶם: קִדְּמָתִי לְבָרַח תִּרְשִׁישָׁה¹²:
וַיִּשְׁבֹּת בַּיּוֹם הַשְּׁבִיעִי: וַיִּבְקְעוּ הַמַּיִם: וַיִּפְשְׁעוּ יִשְׂרָאֵל
בְּבֵית דָּוִד¹³: וְאָמַרְתֶּם יַחֲיִי¹⁴ הַמֶּלֶךְ: כִּי־יִצְעַק וְשָׁמַעְתִּי:
כִּי לֹא יִשְׁקֹט הָאִישׁ: וַיִּמְשַׁח אֶת־הַמֶּשְׁכָּן: וַיִּפְנְעוּ אֶת־
מֹשֶׁה וְאֶת־אַהֲרֹן: לָמְדוּ לְהִשָּׁבַע בְּכָעַל¹⁵: אֲשַׁמְעָה:
בְּהִשָּׁמַע: שְׁלַח: שְׁלַח: שְׁכַחְתָּ: וְאֲשַׁלַּח סֵפֶר¹⁶ אֶל־¹⁷
הַמֶּלֶךְ: בֶּן חָכָם יִשְׁמַח־אֲב:

§ 26. כִּי מָרִים הֵם: אֶתָּה סֹתֵר מִצָּר: שִׁיר הַשִּׁירִים
אֲשֶׁר לְשִׁלְמֹה¹⁸: כָּל הַשָּׁרִים וְהַגְּבוּרִים: הָהָר מָלֵא¹⁹
סוּסִים: מִשְׁבִּית מִלְחָמוֹת: מִן־הַחֲמָרִים: וַיִּשְׁכֵּן מִקְדָּם
לְגִן־עֵדֶן²⁰ אֶת־הַקְּרוּבִים: שְׁבָעוֹת: בָּאֶרֶת: גְּבוּלִים:
שְׂמוּעוֹת: פְּקוּדִים: קוֹלוֹת: עֲזוֹת: אוֹרִים²¹: חֲלָמוֹת:
יָאִרִים: טוֹבָה: רֹאשְׁנָה: שֶׁר הַטְּבָחִים:

¹ in p. ² famine. ³ prophet. ⁴ wash. ⁵ the Jews. ⁶ frequently — for — here. ⁷ Philistines. ⁸ young man. ⁹ pl. ¹⁰ you. ¹¹ before. ¹² p.n. ¹³ against the house of. ¹⁴ (long) live! ¹⁵ ב = by. ¹⁶ letter. ¹⁷ to. ¹⁸ Verbs denoting fulness or want are followed by an accus. without a Prep. ¹⁹ of the garden of Eden. ²⁰ Only in Ps. cxxxvi. 7.

§ 27. שְׁכַבְתִּי וְאַשְׁקוּט׃ אֶרֶץ הָרִים וּבְקַעַת׃ אִישׁ
 דְּמִים¹ אֶתָּה׃ וּפְרַצְתָּ לְמָה² וְקִרְמָה וְצַפְנָה׃ הִכְרַת
 הַמִּנְחָה׃ אַחֲזוּ׃ אַחֲזוּ׃ בְּאֲחֲזוּ׃ אַחֲזוּ׃ אַחֲזוּ׃ הָאֲחֲזוּ׃
 מְאֲחֲזִים׃ אַחֲזָה בְּאֶרֶץ׃ אֶת־הַגְּרוֹת עַל־הַמִּנְחָה הַטְּהִרָה׃
 הַנִּשְׁאָרִים אֲשֶׁר נִשְׁאָרוּ מִן־הַשְּׂבִי׃ וְלֹא נִמְצָא חֶרֶב
 נִחְנִית׃ מִחֲנֵה אֱלֹהִים נָה וַיִּקְרָא שְׁם־הַמָּקוֹם הַהוּא
 מִהְלֵנִים׃ בְּצַפְרִים הָאֲחֲזוֹת׃ וַחֲרָבוּ יֹאֲרִי מִצוּר׃ פִּקְדַת
 הַמֶּלֶךְ׃ עֲזָרָה בְּצָרוֹת נִמְצָא מָאֵד׃

§ 28. שְׁבוּתֶךָ׃ אַתָּם עָדִי׃ לְדוֹר־תִּיכֶם׃ דְּבִקְתִּי
 בְּעֲדוֹתֶיךָ׃ וַיִּשְׁמַר מִצּוֹתַי וַחֲקוֹתַי׃ שָׁמַע בְּקֻלִּי׃ אִישׁ
 רִיב׃ חֲנִיתוֹתֶיכֶם׃ שִׁירַת דָּוִד׃ וַיִּסְפֹּר אֶת־חֲלָמוֹ׃ עָבְדוּ
 אֶת־יְהוָה בְּשִׁמְחָה׃ אִמְרוֹת יְהוָה׃ עַל־רֹאשֵׁי הָעַמּוּדִים׃
 יְהוָה אֲרִי׃ מַלְכוּתוֹ בְּכָל מְשָׁלָה׃ גַּעֲבֹר גְּבֻלָּךְ׃ כָּל
 הַמְשַׁפְּחוֹת הַנִּשְׁאָרוֹת׃ שְׁפָחוֹתֶיכֶם׃ אֶתֶּן צֹאנִי׃ עֲדִיָּהֶם
 הֶמָּה׃ וּמָה־חֲטָאֲתִי׃ אִשָּׁה וְקָן׃ אִישׁ אֱלֹהִים קָדוֹשׁ׃
 בַּת־צִיּוֹן בְּסֻכָּה בְּכָרֶם׃

§ 29. שֶׁד וְשֶׁבֶר בְּגֻבּוֹלֶיךָ׃ הַגִּם שְׂאוֹל בְּנִבְיָאִים׃
 נָגִיד הִבְרִית׃ לֹא־יָצוּב אֶת־חֲסִידָיו׃ זֶה עָנִי קָרָא וַיְהוֶה
 שָׁמַע׃ וְקָרַע־עֲנָנִי׃ עִם־הַנְּדִיבִים׃ נָשִׂיא אֱלֹהִים אֶתָּה׃
 בּוֹאֵת יִכְפֹּר עֲוֹן־יַעֲקֹב׃ הַמְּאֹרֶת הַגְּדֹלִים׃ וְאֶרֶץ אֱלֹהִים
 גְּלֻקָּה׃ כְּבוֹד מַלְכוּתֶךָ׃ גְּבוּרַתֶךָ יִדְבָּרוּ׃ וְלֹא־נִצָּפֶן
 עֲוֹנִים מִנֶּגֶד עֵינַי׃

§ 30. חָלָה בְּדֶהֱאָשָׁה׃ הַבּוֹגֵד בּוֹגֵד וְהַשּׂוֹדֵד שּׂוֹדֵד׃

¹ Pl., generally refers to blood shed criminally. ² יָם (seaward = westward). ³ On, upon. ⁴ Egypt. ⁵ in p. ⁶ Defectively written. Many verbs, as here, require a Prep. with the word with which they are construed. ⁷ See ראש. ⁸ also. ⁹ p.n.

זבח לאלהים תודה: מיד-מי לקחתי כפר: חזון
 ישעיהו בן-אמוץ אשר חזה: ישפט ענייהעם: על-
 מטתו: מטה לחם: בירגטה אל-אל ידו: זכרתי משפטיו
 מעולם: יכלו עוד לעמד לפני אויביהם: דמו נגרש:
 יהוה שמך לעולם: בנהיך ילבשו צדק: בכל
 מושבתיכם: טמאתו אשר יטמא בה: אתה מרום
 לעלם יהוה:

§ 31. קרית-ספר¹: מלא רוח² חכמה בירסמך משה
 את-ידיו: בצוארי גמליהם: משא דבר יהוה: קולי
 אל-בני אדם: איש עבר אדמה אנכי: את-לב האבן
 מבשרכם: בנפי הכרובים: נוטה³ בנהר שלום: וכתב
 את-משנה התורה⁴ הזאת: במשנה המלך: השפתי⁵
 את-המשל הזה: ברכותיכם: זקן ביתו⁶: ויגרש את-
 האדם: ויאמנו דבריהם: מכבדי אכבד: טבחה טבחה:
 כל צפור כל-קנה:

§ 32. רגלי מבשר משמיע שלום: בצדק כל-אמרי פי:
 בדרך חטאים לא עמד: כל-חטא אשר יחטא: אדמת-
 קדש הוא: עד-אבוא אל-מקדשי-אל: והאננת למצותיו
 ושמרת כל-חקיו: בכרי ישראל: מכרה את-בכרתך:
 את-נדרו אשר נדר: מכף רגל ועד-ראש: שמן המאור:
 שמש צדקה: שרש הדבר¹⁰: מה-פשעי: ביני ובין
 פרמי: וכבם את-בגדיו הפהן: זבחי-צדק:

§ 33. און שמעת ועין ראה: ויפרש את-האהל על-
 המשכן: אלה¹¹ כסף: אלה¹²: שמח נפש עבדך:

¹ p.n. ² before. ³ spirit. ⁴ Note the idiom. ⁵ extending. ⁶ law. ⁷ Note contraction. ⁸ See בֵּית. ⁹ I came. ¹⁰ matter. ¹¹ pieces, understood, as often the case with words commonly used in measurements. ¹² Kine. It is of com. gender, except in pl.

לָקְחוּ אִישׁ חֲרָבוֹ: לַבָּקָר וְלָעֶרֶב: בָּרְתוּ יַעֲרָה: אֶת־
כָּל־נֶחֱשָׁתָם בְּכֹלָהּ: יְמֵי נְעוּרֶיהָ: נַעֲרֵי בְנֵי יִשְׂרָאֵל:
אֶל־תִּשְׁבַּח לְנֹצַח: מִה־פָּעַל אֵל: כְּבִלְהִקֵּת הַפֶּסֶח:
אֲדַבְּרָה הַפֶּעַם: פָּעַלְתוּ אֲשֶׁר־עָבַד בָּהּ: וְדַרְשׁוּ²
מִחֲרָבוֹתֵיהֶם: כִּפְסָא מִמְּלִכְתּוֹ עַד־עוֹלָם: מִלְחָמָתִי: עַל־
דִּלְתֵּי יוֹם יוֹם: שָׂרָה אֲשֶׁתִּי: מִלְכַּת־שָׂבָא³ שְׁמַעַת
אֶת־שְׁמַע שְׁלֹמֹה: וּפִתְחוּ שְׁעָרֶיךָ תָּמִיד:

§ 34. מִנְחָה לַעֲשׂוֹ⁴ אַחִיו: וַיִּשְׁמְעוּ אַחִיו: לָמָּה אֲמַרְתָּ
אֶחָתִי הוּא: וּתְדַבֵּר־נָא אֲמַתְךָ בְּאָזְנֶיךָ: הַשְׁלִיחַן וּכְלָיו:
וְנִלְכַּד אֶת־כָּל־עָרָיו: אֵלֶּף אִמָּה: לֹא־יִחַדֵּל אַבְיוֹן
מִקְרָב הָאָרֶץ: טוֹב תָּאוֹת צְדִיקִים: יַעֲזִיב־אִישׁ אֶת־אָבִיו
וְאֶת־אִמּוֹ וְדָבַק בְּאִשְׁתּוֹ: יְהוּה רֹאֵה כְלִיּוֹת וְלֵב: רוֹת⁵
כְּלָתָהּ: אֱלֹהִים אַחֲרִים: חָדַשׁ מָחָר: אַחֲרִית לֹאִישׁ
שְׁלוֹם: אֶת־אֲחֵרָנִים אֲנִי־הוּא: וְכָשְׁלוּ אַחֲזֹר: וְלֹא־אָבָה
יְהוּה לְהַשְׁחִית אֶת־בֵּית דָּוִד:

§ 35. שְׁנֵי נַעֲרָיו: שְׁתֵּי בָנוֹת: שְׁנֵיהֶם: אַרְבַּע בָּאִמָּה:⁶
שִׁבְעָה שְׁבַעַת תַּסְפֵּר: בֶּן שְׁמֹנֶה שָׁנָה: עֲשֹׂרֶת בְּנֵי
הַמֶּן: מִסְפָּרָם עֲשָׂרִים וּשְׁנַיִם אֵלֶּף וְשֵׁשׁ מֵאוֹת: בְּיוֹם
עֲשָׂרִים וְאַרְבָּעָה לַעֲשֵׁת־עֶשֶׂר חָדָשׁ: וְאֵלֹ⁷ חִנָּה אֵלֶּף
שְׁנַיִם: שֵׁשֶׁת יָמִים תַּעֲבֹד: בַּשָּׁנָה הַשְּׁשִׁית:

§ 36. מוֹצֵא⁸ שְׁפָתֶיךָ תִּשְׁמֹר: פִּלְטָה נִפְשִׁי: פֶּחַד
פֶּחַדְתִּי¹⁰: הַפֶּחַ נִשְׁפָּר וְאֶנְחֵנוּ נִמְלִטְנוּ: נִדְלָה בְּעֵינֵי כָל־
יִשְׂרָאֵל: בְּזִבְחוֹ אֶת־הַזִּבְחִים: בְּקִצְרָכֶם אֶת־קִצִּיר
אֲרָצְכֶם: רִכְבָּת עַל־הַחֲמוֹר: לִשְׁמֹרֶךָ בְּדֶרֶךְ: אֲנִכִּי לֹא

¹ every man. ² *their bread*, understood. ³ day by day. ⁴ See אֲשֶׁה. ⁵ p.n.
⁶ with. ⁷ Note construction. ⁸ if. ⁹ From יָצָא. Note final vowel. ¹⁰ Num-
erous verbs are followed by a cognate accus.

שְׁלַחְתִּים: רַחֲבוֹת הָעִיר יִמְלְאוּ יְלָדִים וַיְלָדוּת: יֵצְאֵתִי
לְהַשְׁכִּילָךְ בִּינְהָ: חֲמִשִּׁים אָמָה רַחֲבָה: פָּחַדוּ וְרָנוּ:
הַשְׁבִּיעֶךָ: הַשְׁבַּעְתָּנוּ: לְשָׁרְתוּ: בַּעֲבָרְכֶם אֶת־הַיַּרְדֵּן¹:

37. § תַּפְשׂוּם חַיִּים: לֹא בִקְשָׁהוּ בְּכִלְזֹאת: טוֹב
וְחֶסֶד יִרְדְּפוּנִי: תִּשְׁרָפוּנִי: אֲשֶׁר לְמָדוּם אֲבוֹתָם: כִּבֵּם
בֵּינָן לְבָשׁוּ: בָּקַע יָם וַיַּעֲבִירָם: סָלַח־נָא לַעֲזֵן הָעָם
הַזֶּה: וַיַּצְרֶפְתִּים בַּעֲרָף אֶת־הַכֶּסֶף: מֵאָה שֶׁקֶל־כֶּסֶף:
לֹא הָיָה מִשְׁקָל לְנַחֲשֶׁת: וַיַּבְדֵּל אֱלֹהִים בֵּין הָאוֹר
וּבֵין הַחֹשֶׁךְ: נִישַׁלַח יִשְׂרָאֵל אֶת־יָמֵינוּ: תִּשְׁפָּכֶנּוּ כַּמִּים:
הַרְחֵב־פִּיד וְאַמְלֵאֵהוּ: וַיִּקְטַר הַקִּטְרֶת: כָּל־נֶגֶל יִמְלֵא
יָיִן:

38. § יֵשׁ יְהוּה בַּמָּקוֹם הַזֶּה: אִיו מִלֶּךְ־חֶמֶת²: הַנָּגִי
בְּנִי: אֵינִנִּי בִקְרָבְכֶם: אֵינְכֶם מְאַמִּינִם בִּיהוּה: הַזָּקֵן
אֲשֶׁר אָמַרְתֶּם הָעוֹלָמוֹ חַיִּים³: אִזּוּ יַבְדִּיל מֹשֶׁה שְׁלֹשׁ עָרִים
בַּעֲבָר הַיַּרְדֵּן: יַחֲדוּ כָּלָם⁴: אֵיךְ־קִדֹּשׁ כִּיהוּה כִּי אֵין
בְּלִתִּיךְ: לֹא־טוֹב הָיִיתָ הָאָדָם לְבִדּוֹ:

39. § בְּלִתִּי אַחִיכֶם אַתְּכֶם: הֵן הָאָדָם הָיָה כְּאַחֵד
מִמֶּנּוּ: בָּעוֹד שְׂדֵי עַמְדִי⁵ סְבִיבוֹתִי נָעָרִי: כָּל־אֲשֶׁר
יִשְׁלֹו: אִם־יִשָּׁךְ מִשְׁלַח אֶת־אֲחִינוֹ אֲתָנוּ: אֵין אִישׁ
עִמָּנוּ: אֵינָנו אֵלֵי כְתַמְלִי שְׁלֹשִׁים⁶: שֵׁן תַּחַת שֵׁן:
עוֹדִם מְדַבְּרִים עִמּוֹ: זֶה הָאִשָּׁה אֲשֶׁר תִּקְרִיבוּ לִיהוּה:
אֶרֶץ אֲשֶׁר אֲבָנֶיהָ בְּרוֹזֶל: הָרֶסֶס חֲזִמוֹתֶיךָ: כִּהֵן לֹאֵל
עֲלִיוֹן: עוֹלָה וְחֻטָּאָה לֹא שְׁאֵלָתָ: חֲמֵשׁ עֶשְׂרֵה אָמָה
מִלְמַעְלָה נִבְרוּ הַמִּים: שֵׁשׁ מַעְלֹת לְכֶסֶף: כִּי־שְׁלָמָה

¹ Make thee skilful in understanding. ² p.n. ³ in p. ⁴ Note change of *ō* (*o*) in a sharpened syllable. ⁵ *Inf. cstr.* of דִּיה. ⁶ Note use of strengthened form of עָם (with 1st Pers. *sing.* and *pl.*). ⁷ Adverbial expression for *heretofore*.

בְּנֶדֶךְ יִמְלֹךְ אַחֲרָי: וּשְׂרָפָה בָּאֵשׁ: יִלְכְּדוּ בְּחִבְלֵי-עֲנִי:
לֵךְ לְבִדְדָךְ חֲטָאתִי: וַיִּרְכַּב אֹתוֹ בְּמַרְפֶּכֶת הַמִּשְׁנָה:
קָרוֹב לָנוּ הוּא: הִבֵּל הַבָּלִים אָמַר קָהֳלֶת:

§ 40. אָרֹר² אֶתָּה מִן-קִלְבָּהֶמָּה: וְאִין אִישׁ מִבְּנֵי יִשְׂרָאֵל
טוֹב מִמֶּנּוּ: תַּחַת לְשׁוֹנְךָ: בְּאַלְפִים אָמָה בַּמָּדָה: תָּמִיד
יִגְדֵּל אֱלֹהִים: הִן-אֵלֶּה קִצּוֹת דְּרָכָיו: מִקְצֵה הָאָרֶץ וְעַד-
קְצֵה הָאָרֶץ: קָשֶׁת יִשְׁבֵּר: בְּעוֹד רֶשַׁע לִנְגִיד: לֹא טוֹב אֲנֹכִי
מֵאַבְתִּי: שֵׁם הַגְּדִלָּה לָאָה³: הוּא אֱלֹהֵי הָאֱלֹהִים: וְדוֹר
הוּא הַקָּטָן: נִמְלֵא בְּתִינוּ שָׁלָל: זָבַח רִשְׁעִים תּוֹעֵבֶת
יְהוָה: בְּתוֹךְ עַם-טָמֵא שְׁפָתַי אֲנֹכִי יֵשֵׁב: הָאֲוִינָה עָמִי
תּוֹרְתִי: יָבֵשׁ רֹאשׁ הַבֶּרֶמֶל⁴: עָשָׂה⁵ אֶת-הַיָּם וְאֶת-
הַיַּבְשָׁה: חֲטָאנוּ רִשְׁעֵנוּ: תּוֹעֵבֶת שְׁפָתִי רִשְׁעִי: אֲנֹכִי
שָׁלוּחַ אֲלֶיךָ קָשָׁה⁶: וְתוֹרָה יִבְקָשׁוּ מִפִּיהוּ: דְּבַשׁ עַל-פִּנִּי⁷
הַשָּׂרָה:

§ 41. שְׁלֹשׁ מֵאוֹת אָמָה אֶרֶץ הַתְּבָה⁸ חֲמִשִּׁים אָמָה
רַחְבָּהּ וּשְׁלֹשִׁים אָמָה קוֹמָתָהּ: כָּל-הַמִּשְׁקָב אֲשֶׁר
יִשְׁכַּב עָלָיו יִטָּמָא: וַיֹּאמֶר לָהֶם יְהוֹשֻׁעַ⁹: לָכֶם אִישׁ אֶבֶן
אֶחָת עַל-שִׁכְמוֹ: וְנִבְחָתָ עָלָיו אֶת-עֲלֵתֶיךָ וְאֶת-שְׁלֵמֶיךָ:
וַיֹּאסֶף שְׁלֹמֹה¹⁰ רָכַב וּפָרָשִׁים: אָכַל בְּשִׁמְחָה לַחֲמֹךְ:
לֹא תֹאכְלוּ מִמֶּנּוּ: מָה אָמַר אֱלֹהִים: וַיֹּאחֲזִי¹¹ צַדִּיק דְּרָכּוֹ:
שֶׁר הָאֲפִים: יִפְתַּח יְהוָה לָךְ אֶת-אֲוִצְרוֹ הַטּוֹב: כָּל-אֲכָל
תִּתֵּעַב¹² נִפְשָׁם: מִכָּל-מֵאֲכָל אֲשֶׁר יֵאָכֵל: וְאָפָה לָהֶם:
וַיִּקְטֹּר מִשָּׁה אֶת-כָּל-הָאֵיל: אֶרֶח לַחֲיִים: יֶאֱרִיד יָמִים:
הַשְּׁלִיכוּ אֹתוֹ אֶל-הַבּוֹר הַזֶּה: בִּחְרוּ לָכֶם¹³ הַיּוֹם: שְׁמַע

¹ Affliction = עָנִי in p. ² Cursed. ³ p.n. ⁴ See p. 9, foot-note. ⁵ He made.

⁶ hard (tidings). ⁷ face, surface of. ⁸ the ark. ⁹ hold (on). ¹⁰ R. of תּוֹעֵבָה.

¹¹ § 39. 1. n. 4.

יהוה קול בכי: עוד העם מוֹבְחִים ומקטרים בבמות:
יאבד: יאבד: תאבדון: תאבדו: נאבדה: הבחורים
בשל יבשלו:

§ 42. וַעֲשֵׂה¹ קָצִיר בְּמוֹנָטַע: נֶאֱמַר-אֲדֹנִי יְהוָה: נִגְבָּה:
לְנֹעַ²: בְּנֻעַת: וְנַע בְּכָל-אֲשֶׁר-לוֹ: יִנַּע: נָנַע: שְ�מָנִיעַ:
יִנְיָעָה: נָנַע: וַיִּתֵּן יְהוָה דָּבָר וַיַּפֵּל שְׂבָעִים אֶלָּה אִישׁ:
יְהוָה נָגַף מִגִּפָּה גְדוֹלָה: וּבַתּוֹךְ בְּנֵי יִשְׂרָאֵל לֹא יִנְחָלוּ
נִחְלָה: עַל-שְׂפַת־הַנִּחְלָה: נַחַם: וַיִּנְחָם: לְגַחְמוֹ: מִתְנַחֵם:
הַנֹּטַע אֲנִן הֲלֹא יִשְׁמַע: וַיַּעֲקֹב נָסַע סִכְתָּה: וַיַּצֵּב יַעֲקֹב
מַצֵּבָה וַיִּסָּד עָלֶיהָ נֶסֶד: נָצַל: נָצַל: הַמֶּלֶךְ הַצִּילָנוּ מִכַּף
אִיבֵנוּ: תַּצְרֵנוּ מִן הַדּוֹר זֶה³ לְעוֹלָם: נָצַר פִּיו שֹׁמֵר
נִפְשׁוֹ: וַיִּסַּע מִשָּׁם אֶרְצָה⁴ הַנֶּגֶב: הָאֱלֹהִים נָסָה אֶת-
אַבְרָהָם: וַיִּטְמַא אֶת-הַבְּמוֹת אֲשֶׁר קָטְרוּ שָׁמָּה⁵: נָגַשׁ:
נָשׁ פָּנַע בּוֹ:

§ 43. וְאִם לֹא תִיטִיב לַפֶּתַח חַטָּאת רִבְקָ⁶: אֲנִכִּי לֹא
אוֹכַל לְהַמְלִיט הַהֲרָה: וַיִּדְעַת: יָדַע: לְדַעַת: יָדַע: דָּעוּ:
וְאֶדְעָה: יִדְעֵנוּ: וַיִּדַּע: הוֹדִיעוּ: הִגִּסְרוּ שְׁפָטִי אֶרֶץ:
אַמֶּת קִנָּה⁷ וְאֵל תִּמְכֹּר: חֲכָמָה וּמוֹסֵר וּבִינָה: וַיִּירָאוּ
מִנִּשְׁתֹּת אֵלָיו: נֹסַף: הִסִּיף: אִסִּיף: לֹא אִסַּף לְקַלֵּל עוֹד
אֶת־הָאָדָמָה: לְבִלְתִּי לָבֵת אַחֲרֵי הַבְּחוּרִים: בְּלִבְתּוֹ
לְדְרוֹשׁ אֱלֹהִים: לָבוּ וְנִלְכָּה: לָכֵה וְנִנְעָדָה יַחְדוֹ: וַיִּצְאוּ
כָל-בְּנֵי יִשְׂרָאֵל וַתִּקְהַל הָעֵדָה: לְכִי אִיעָצֵךְ נָא עֲצָה:
וַיִּצֵּק שָׁמֶן עַל-רֹאשָׁהּ: הִיצַר עֵין הֲלֹא יָבִיט: יִרְדָּה:
בְּרִדַת הַמֶּלֶךְ אֵלָיו: רָד: רָדָה: הוֹרִיד: וַיּוֹסֶף הוֹרֵד

¹ make. ² Note vowels. ³ § 3. 4. foot-note. ⁴ תָּנַךְ. ⁵ p.n. ⁶ § 10. 1. r. 4.

⁷ Note ה locative with cstr. ⁸ אֲשֶׁר ... שָׁמָּה, usually *whither*, here *where*.

⁹ croucheth. ¹⁰ Buy.

מִצְרוּמָה: בָּמָה אָדַע כִּי אֵיךְ שָׁנָה: לְרִשְׁתָּהּ: הוֹבִישׁ
תִּירוֹשׁ: וְתִסָּף¹ לָלֶכֶת אֶת־אֲחִיו: הִלְכוּ בִּיבֹשָׁה בְּתוֹךְ
הַיָּם: פָּתַח מִשְׁכַּן אֱהֶל־מוֹעֵד:

§ 44. לָכֵה אֶתְנוּ וְהַטְּבֵנוּ² לָךְ³: רָמָה: הִרְמָה: כָּרָם:
וְתָרָם: וַיָּרָם: הוֹרָם: בָּקוּם לַמִּשְׁפָּט אֱלֹהִים: קוּמָה
יְהוֹה הוֹשִׁיעֵנִי: אֶל־אֲבוֹשׁ: בּוֹשָׁה אִמְכֶם מָאֵד: וּפָתַח
וְאִין סָגַר: מִי נָבַר יַחֲיָה וְלֹא יִרְאֶה מוֹת: לְכַל־יָּבוֹא ...
נְבוֹרְתָהּ: קֵץ כָּל־בֶּשֶׁר בָּא: מְבוֹא הַשֶּׁמֶשׁ: תְּבוֹאָת
רָשָׁע לַחֲטָאָת: אֵשׁ לְהֹאִיר לַיְלָה: וּבָא וְלֵן וְשָׁכַב
אֶרְצָה⁴: מוֹת: מָת: מוֹת: וַיָּמָת: וַיָּמָת: וַיָּמָת: וַתוֹמָת:
וְהַמִּיתוּ: נָחָה שֶׁקָּטָה כָּל־הָאָרֶץ: בָּאֶשֶׁר יָנִיחַ יָדוֹ וְנָבַר
עַמְלָק⁵: וְהַנִּיחַ⁶ מִחוּץ לַמַּחֲנֶה: מִמָּתִים יָדָךְ יְהוֹה: וַיִּפְתַּח
הַדָּלֶת וַיָּנֶם: וְנוֹעַ וְנוֹעַ בָּנוּ: אֲשֶׁר הֵנִיף תְּנוּפֶת⁷ וְהִב⁸
לִיהוֹה: נָסוּ וְאִי־רָדַף רָשָׁע: וְהִקְרַבְתָּם עוֹלָה לִיהוֹה
רִיחַ⁹ נִיחַח

§ 45. אִין נִשְׁפָּט בָּאֻמוֹנָה: עֲבַרְתוּ שְׁמָרָה¹⁰ נֹצַח:
אֲשֶׁר־נָרַשְׁם אֲבֵרָהִם: נָר אֲנֹכִי עֲמָד: נְבוֹן: בּוֹנֵן: הִבֵּן:
בִּינוּ: עָמִי לֹא הִתְבּוֹנֵן¹¹: בְּנֵי צִיּוֹן גִּילוּ וְשִׂמְחוּ בִיהוֹה:
חָלָה¹² נָם¹³ יִלְדָה צִיּוֹן: לְבִי יַחֲיִל בְּקִרְבִּי: וַיַּחֲל עוֹד
שִׁבְעַת יָמִים: יִלְכוּ מִחִיל אֶל־חִיל: בָּחוּל אֲשֶׁר עַל־
שְׁפַת־הַיָּם: קוּם בְּתוֹלַת יִשְׂרָאֵל: שָׁתוּ בְשָׁמִים פִּיהֶם:
אֶל־תִּשֶׁת יָדָךְ עַסְרָשָׁע: שָׁמְנִי אֱלֹהִים לְאֹדוֹן: שִׁים־נָא
כְּבוֹד לִיהוֹה: שִׁימָה־לָּנוּ¹⁴ מֶלֶךְ: וַיִּשֶׁם כְּצֹאן מִשְׁפָּחוֹת:

¹ Note change of vowel from יָ to יִ, to יְ; also the idiom. ² מוֹכֵב. ³ in p.
⁴ lives and shall not see. ⁵ p.n. ⁶ them, to be understood. ⁷ offered an offering.
⁸ gold. ⁹ odor. ¹⁰ For שְׁמָרָה with tone retracted. ¹¹ consider. ¹² חוּל. ¹³ also.
¹⁴ D. forte conjunctive.

לֹא־תַעֲזֹב נַפְשִׁי לִשְׂאוֹל לֹא תִתֵּן חֲסִידֶיךָ¹ לְרֹאזֹת²
שָׁחַת: וְצִרְתָּ הַכֶּסֶף בְּיָדֶךָ: אַחֲוֹר וְקָדַם צִרְתָּנִי: שְׁפֹטֵנִי
אֱלֹהִים וְרִיבָה רִיבִי: שִׁירֹו־לֹ שִׁיר חֶדֶשׁ: וְחִילֹו יָרָה
בֵּינִם:

§ 46. בָּשׁוּב אֱלֹהִים שָׁבוֹת עִמּוֹ יִגַּל יַעֲקֹב יִשְׁמַח
יִשְׂרָאֵל: לֵךְ יוֹם אַחֲלֶךָ לְיִלָּה: עַד־שׁוּב אַף־אַחִיד
מִמֶּךָ: וְתַפֵּל עַל־אַפִּיָה אֲרָצָה: עַל־לְבוּשִׁי וְפִילֹו גֹזְרִל:
בִּירְאֵת יְהוָה סוֹר מָרַע: וְנִסְוָה: הַסִּירָת: הָסֵר: וְיִסֵּר:
וְיִסֵּר: וְיִסְרָהוּ: יִשְׁבִּיֶהֶן קֶצֶר־יִידִ: חֲתוּ וַיִּבְשׁוּ: בָּרַב
חֲסִידֶךָ אָבּוֹא בֵיתֶךָ: רָבָה רָעַת הָאָדָם בֶּאֱרֶץ: מְרַעִים
יִכְרְתוּן: לְהָרַע: וְרַע בְּעֵינֵי יְהוָה: רַבָּת, צָרְרוּנִי מִנְעוּרִי:
וְתִבּוֹא הָעִיר בַּמָּצוֹר: דְּבַקְתִּי בְּעִדּוֹתֶיךָ יְהוָה אֵל־
תְּבִישָׁנִי: וְהָיָה לְעַד בֵּינִי וּבֵינֶךָ: יְהוָה מֶלֶךְ עוֹלָם וָעַד:
סָבוּ וְהִמִּיתוּ קִהְנִי יְהוָה: אֲשֶׁר לֹא־יִמָּד וְלֹא יִסְפָּר:

§ 47. כָּל־מִשְׁכָּבוֹ הִפְכָּתָ בְּחָלָיו: טוֹב־לִי תוֹרַת־פִּיךָ
מֵאֵלַי זָהָב וְכֶסֶף: בְּקָרְאִי עָנְנִי אֱלֹהֵי צִדְקִי: וְעָתָה
הָשִׁב אֶשְׁת־הָאִישׁ: לְמַעַן הִבִּיא יְהוָה עַל־אֲבֵרָהֶם אֵת
אֲשֶׁר־דָּבַר עָלָיו: יַעַן אֲשֶׁר הָיְתָה זֹאת עִם־לִבְכֶּךָ: עַתָּה
לְטַעַת: עַתָּה לְבָנוֹת: חָרַב עוֹרֵי עַל־רַעִי: וַיֹּאמְרוּ אִישׁ
אֶל־רֵעֵהוּ: חֲסִידְכֶם כָּעֲנֵן בֶּקֶר: הוֹדִינוּ לָךְ אֱלֹהִים:
מוֹדָה: אוֹדְנוּ: אֲשֶׁר קָרָךְ בְּיָדֶךָ: אֲדִלְבָּל⁵ יְהִמְיוֹן:
לֹא־מִזֹּר מִהֲנִשְׁתָּה: עָלִיתָ לְמָרוֹם שְׁבִית שְׁבִי: לְמַנְצָח:
הֶעֱוִינוּ הֶרְשַׁעְנוּ: כָּל־הַיּוֹם הַתָּאֵנָה תָּאֵנָה:

¹ Kethibh. ² to see. ³ i.e., moved exceedingly. ⁴ much (adverbial). ⁵ עָד changed for euphonic reasons after נ. ⁶ in p. ⁷ Note the idiom = said among themselves, to one another. ⁸ in vain.

48. § וַיִּכַּם הָעָנָן אֶת־אֶהֱל מוֹעֵד: וַיִּבְדֹּךְ יוֹסֵף בְּדִבְרָם אֱלֹוִי: הִרְתִּי מֵאֵף: הִחֲזַק בְּמוֹסֵר אֶל־תִּרְתָּ: וַיִּצֵּף אֶת־הַכְּרוּבִים זָהָב: עָשׂוּ אֶת כָּל־אֲשֶׁר צִוִּיתָךְ: הִכָּה בְּכוֹרֵי מִצְרַיִם: לְהַצִּיל אֶת־אִשָּׁה מִיַּד מִכָּהוּ: וְהָךְ בָּה אֶל־כַּף: מִה הַמִּכּוֹת הָאֵלֶּה בֵּין יָדֶיךָ: אֲשֶׁר־הִכִּיתָ בְּעַמְּךָ: לַעֲשׂתוֹ: הַטּוֹב בְּעֵינֶיךָ עָשָׂה: וַיַּעַשׂ לָהּ אֶת־נִדְרוֹ: אֵת פֶּעַל יְהוָה לֹא יִבְטֹוּ וּמַעֲשֵׂה יָדָיו לֹא רָאוּ: כְּוֹמָה עֲזָרְתָּה לָנוּ וּפָדָנוּ לְמַעַן חֲסֹדְךָ: וַיִּפֹּן אֱלֹהִים לְמַעַן בְּרִיתוֹ: פָּנּוּ דָרֶךְ יְהוָה: הִיא הֵיטָה לְרֹאשׁ פְּנֵה: שְׁבַע⁶ שְׁמֵחוֹת אֶת־פָּנֶיךָ: לִפְנֵי: לִפְנֵיהֶם: וַיִּפֹּן אֶת־הַכְּרוּבִים בְּתוֹךְ הַבַּיִת הַפְּנִימִי: בָּאוּ נִשְׁתַּחֲוֶה וְנִבְרָעָה: הִנֵּי־הִנֵּה לָנוּ בְּאֲשֶׁר לִמִּי־הִרְעָה: יְהוָה בּוֹרֵא הַשָּׁמַיִם וְנוֹטִיהֶם: נְטוּת: נָטָה: וַיִּטְשֵׁם אֶהֱלֹו: נָטָה: נָטָה: כִּי־הָטָה אֹנּוּ לִי: הָטָה: הֵט: וָאֵט: וָאֵט: עָמַד וַיִּמָּדֵד אֶרֶץ: הוֹדִיעֲנִי יְהוָה קִצִּי וּמִדַּת יָמֵי מַה־הָיָא: פֶּן־תִּמָּתוֹן:

49. § אִם־צָמָא שִׁנְאָךְ הַשְׁקֵהוּ מַיִם: אִם־תִּתְּנָה עָלִי מַחֲנֶה לֹא־יִירָא לִבִּי: וַיִּרָא אֱלֹהִים אֶת־הָאֹזֶר כִּי־טוֹב: יִרְאָה: וַתִּרָא הָאִשָּׁה כִּי טוֹב: אֵל שְׂדֵי נִרְאָה־אֵלֶי: וַיִּרָא יְהוָה: וַיִּבֶן שֵׁם מוֹבָח: וַנִּפֹּן וַנִּסַּע הַמִּדְבָּרָה: וַיִּפֹּן מִי־אֵל כְּמוֹךְ נִשָּׂא עֹן וְעִבֵּר עַל־פֶּשַׁע: לֹא־אוֹכַל לִבְדִּי שָׂאת אֶתְכֶם: נִשָּׂא: לִשְׂאת אֶת־הָאָרֶץ: שָׂא עֵינֶיךָ: וְעַתָּה⁸ אָמוֹת בְּצָמָא: לִבִּי חָלַל⁹ בְּקִרְבִּי: חָלַל¹⁰ יְהוּדָה כְּדֹשׁ יְהוָה: וַיְהִי כִי־הִחֵל¹¹ הָאָדָם לִרְבּ¹²: תַּחֲלַת חֲכָמָה

¹ רָפָה. ² Adv. accus. ³ Fulness. ⁴ bow down. ⁵ on whose account. ⁶ Sing. The old ending *ay* being contracted to *ē* before an affirmative beginning with a consonant. ⁷ poetic, and so without the art. ⁸ Question without an inter. particle. ⁹ wounded. ¹⁰ polluted. ¹¹ began. ¹² to multiply (רָבַח).

וְרֹאֵת יְהוּדָה: אֲבָרְכָה אֶת־יְהוּדָה בְּכָל־עֵת תָּמִיד תִּהְיֶה לָּהּ
 בְּפִי: וְאֲבָרְכָה יוֹזֵם וְלֹאֵלָה אֶת חֲלָלִי בַת־עַמִּי: אֶל־
 תִּתְהַלֵּל בְּיוֹם מָחָר: וְאֶהְלֵלָה שִׁמְךָ לְעוֹלָם וָעֶד: תִּקְעוּ
 בַּחֲדָשׁ שׁוֹפָר: יָדַע שׁוֹר קִנְהוֹ: עַד־תֵּם אֲנָשֵׁי הַמִּלְחָמָה
 הַיִּצְאִים מִמִּצְרַיִם: תִּזְכֹּר יְהוּדָה תְּמִימָה מְשִׁיבַת נֶפֶשׁ:
 שְׁמֶרְתָּם: עַם־נְבִיאִים נִבָּא: תָּמִים תִּהְיֶה עִם יְהוּדָה
 אֶל־הֵיךְ: וַיְהִי מִבְּדִיל בֵּין מַיִם לְמַיִם: כִּי הוּא אָמַר
 וַיְהִי: הִיָּה (הָיָה): הָיִיתָ: הִנֵּה אֶתָּה לְעַם: וְהִנֵּה בְרָכָה:
 וְאֶכֶל וְחַי לְעוֹלָם: יְחִי הַמֶּלֶךְ: וַיְחִי: וְנִחְיָה וְלֹא נָמוּת:
 אֲנִי יְהוּדָה לֹא שָׁנִיתִי: וַיִּשְׁמַר מִשְׁמֶרְתִּי: עָלוּ וְרָגְלוּ אֶת־
 הָאָרֶץ: נִקְרָא לְנֹעָרִי וְנִשְׁאַלָה אֶת־פִּיהָ: וַיִּשְׁתַּחֲוֶה אֶרְצָה
 שֶׁבַע פְּעָמִים: כָּלָה לְבָבִי: וַיְהִי כְּכֹלֹת מֹשֶׁה לְכַתֵּב
 אֶת־דִּבְרֵי הַתּוֹרָה הַזֹּאת עַל־סֵפֶר עַד־תָּמָם: יְהוּדָה
 צָבָאוֹת עָמְנוּ:

¹ the perfect (man). ² in p. ³ Note dropping of ה (in Pent.).

NOTE. — A few words in the preceding exercises have been used, by oversight, in advance of their occurrence in the vocabularies. In such cases the following alphabetical list of words should be consulted. The word נֶבֶל, in the sense of "bottle," and שבוע *week* (pl. שְׁבָעוֹת), there used, are not to be found in the vocabularies; while ישע *save* is found only in the following one. Further, while the words צִמָּא, פָּנִים, שָׁלוֹם, appear in the following alphabetical list twice, חַדָּשׁ, מֶלֶא, נָדָר, נִחַל, and עֶזְרָה have been unintentionally omitted, and אֵל *God*, אֶל *to*, עָלָם *be strong*, עַלְמָה *maiden*, have been unnecessarily inserted.

Digitized by Google

ABSTRACT OF NOTES TO VOCABULARIES.

- § 2. O-r. with. coot. cholera. Coke. whole. my oath. zone. an initial hissing letter. Šadday. topaz.
- § 3. פ. צ. ס. מ. כ. י. ד. נ. ב. א. ש. ר. Camel (etymological meaning). Hokhmāh. hal-lucination. y^e oar. joy supports.
- § 4. Car. case. K^ethfbbh. Q^erē. Raphe. Rephaim. sack (article of dress).
- § 5. Emir. gaol. hate. חשך and שכח. yachts. יַמֵּר.
- § 6. Baruch. Deborah. Qādhēš.
- § 8. Abba. Abaddon. ore. Horeb. Obed. אָ.
- § 9. Hum. Hor. חרש and קרש. deriv. of צמם. Moil. Erebus. Ephraim (berry, pear). Qōheleth.
- § 10. Migdol. Tobias. Yom. Abram. Shem.
- § 11. Derivatives of בנה. היה and חיה. Hamor. Ichabod. למה and חיה.
- § 12. Aaron. Ariel. behemoth. t(d)rack. Kohen. Meaning of כסף? Sheol.
- § 13. Melchizedek. Kdδμos.
- § 14. בן. בין and בין. Go-liath. Sabbath (ישב). יצא and נג. מצא.
- § 15. Midrash. חלל and חלל. mar-shal. פקר (r. meaning). cover. שכר and שמר.
- § 16. Sansc. *gras* (Eng. *grass*). מדבר and מנרש. מלט (r. meaning). *seguro* (secure). צפן (r. meaning and derivative). קץ (r. meaning and deriv.). קש (*ibid.*). Sabbath.
- § 17. Ishbosheth. cane (קן and י). wary (י = י). Millo. Nabal. Joktan. Shephelah.
- § 18. זבח and טבח. Zechariah. Talmud. corban. Ishmael.
- § 19. Rob and robe (בגד). לכד and לקח. ταλειβά κοῦμ. Qal. שכב and שכם.
- § 20. ברית and כרת. nab. כפר and קבר. mercator. Perez. Phari-see. Salaam. שמד and consonants of smite.
- § 21. כבם and טמא. טמא (r. meaning). מסתר and "mystery." Pāthah. sounding like a hoof-beat. חשך and שכח. Shekinah.
- § 22. נפל and כשל. lavish. Siloam (John ix. 7). שלח and שלך.
- § 23. Ebenezer. Asaph. amen. Heze-kiah. עזב and חלל. lavng. Hebrew. למה עזבת (Ps. xxii. 2).
- § 24. זעק (mimetic). Carmel. Beth-lehem. שח (r. meaning and deriv.). עבר and משרת. שחט and שקט.
- § 25. Beersheba. beka. ברח and ברך. Messiah. πάγω. Pasha. שבע and שכע. Tekoa.
- § 26. אדום and דם. Marah. Tyre. Tsar. Sarah. heading of a number of Psalms (שיר). שתה and שקה. (Rabshakeh).
- § 27. Ahaz. Mahanaim. חנית (r. meaning). minhāh. Ner. Zipporah. Shear-jashub. Tishbeh.
- § 28. David. door. Succoth. add. Zion (צידה and צידה). reeve. שפח (r. meaning and derivatives).
- § 29. חסידה (r. meaning and deriva-tives). נבט and נבא (Nebat). נגד (r. meaning and deriv.). נסה and נשא. awa. Anna (A.D. 1730-1740).

- § 30. Word used 280 times as Part. (enemy). syn. of **נביא** and **ראה** (seer). *nata-re*. cane² (cf. § 17). all the letters weak and the first "vibrating" (see). Jehosaphat.
- § 31. **אדם** and **אדמה**. **בקר** (idea of r. and its derivatives). **בשר** (noun and verb). **כן** (idea of r. and word for wing). **שף** (idea of r. and word for lip). Mishna (change, year, etc.).
- § 32. *ὠσίς*. **בכר** (firstborn) and **בקר**. *yeledh*. Nazirite. **רנ** (idea of r. and deriv.). Gethsemane. Beth-shemesh. **קדש** and **שרש**.
- § 33. Oholiab. Jearim. Necho and Seth. gnär or snarl (young man). **מנצח**. Niph'al (r. and its meaning). *πάσχα*. **פֶּסַח**. share.
- § 34. Ebionite. **אח**. Acheron. *Amme* (mamma). **כלה** (idea of r. and its deriv.). **עיר** or **עיר** (idea of r.).
- § 36. **פח** (idea of r. and its deriv.). **קנ** (*ibid*). See § 16). **רנל** and **רנו** (*ibid*). Rehob. **רח** (idea of r. and its deriv.). Rechabite. Maschil. **שפך** and **דם**.
- § 37. **כר** (idea of r. and its deriv.). backshish. *dibs*. **יין** (י for י). yam. Benjamin. **סלח** and **שלך**. **צרה** and **שרף**. Keturah. Shekel.
- § 38. **אז** (demon. י, etc.). **אי** (Ichabod, § 11). **עין** and **אין**. negative from **בלה**. **הנה** and **הנה**. **אחד** and **יחדו**. **כר** and **לבד** (see § 37). **ס** (סבב) form of letter suggests meaning.
- § 39. **איש** and **אשה**. **אש**. Barzillai. Abel. harass. **הבל** and **חבל**. *χῶμα*. **על** (idea of r. and deriv.).
- § 40. Jabesh (Gilead). **לשון** (r. meaning and form of first letter). *Mād* (mete). Mizpeh. **קנה** and **קנה** (idea of r. and deriv. See § 16). **קשת** and **קשה** (idea of r.). rash. **שאל** and **שלל**. **תוך** and **תועבת יהוה**. **קרב**.
- § 41. Oats are. Aijalon. **ארך** and **בקר**. **בכר**, **בחר** and **בקר**. Baca. Bema (*βῆμα*). Joseph.
- § 42. **אם** and **נאם**. Negeb. **ננ** (r. meaning and deriv.). **נחל** and **נחל**. Nahum. **נמסע** and **נמסע**. Massah. sack (**נסך**). See § 43). **נצב** and **צוה** (Zion). **נצל** and **נצר**. Nathan.
- § 43. *εἶλω* (*oida*). Get thee (point **לך**). **אהל מועד**. **עצה** and **עצה**. sack (pour). **צרר** and **יצר**. Jordan. **רש** with **ר**, **נ**, or **י** prefixed.
- § 44. **כוא** and **יצא**. **ליל** and **ליל**. **מתים** and **מות**. words for offerings (תנופה, etc.).
- § 45. **בדל** and **כתולה**. Abigail. **ניל** and **חיל**. **שית** and **שום**.
- § 46. **אף** and **אף**. coral. Hittite. turn aside (about, return). Rabbi. **רעע** (idea of r. and deriv.).
- § 47. **ענה** and **ענה** (see § 29). **רעה** and **ראה**. **רעה**.
- § 48. Knock. Peniel. **שח** (idea of r. and deriv.).
- § 49. Hallelujah. **הלל** and **הלל**. **שופר**. **מצא** and **צמא** (idea of r.). **שור** and **שה**. Thummim.

APPENDIX I.

ADDITIONAL EXERCISES IN TRANSLATION.

§§ 14-25.^a וְהָרָה עָמַל וְיָלַד שָׁקָר: הַפֶּעַי עֲבָרוֹת אִפְּהָ: וְהָיָה בְּלִבִּי
 כֹּאֵשׁ בַּעֲרַת עָצָר בְּעֲצַמָּתִי: וְאָמַר אֶד מְרָף מְרָף: לֹא תִכְלֶה פֶּאֶת שְׂדֵךְ
 לִקְצוֹר וְלִקְטַם קִיָּירָה לֹא תִלְקַט: אֲרוֹר הָאִישׁ אֲשֶׁר יַעֲשֶׂה פֶסֶל: בֶּן-
 יִקְלָלֶה וְאֲשַׁמֶּת: מָאֶסוּ אֶת תּוֹרַת יְהוָה זָבָאוֹת וְאֶת אִמְרַת קְדוֹשׁ-
 יִשְׂרָאֵל נֶאֱצוּ: וַיִּבְצֹר רוּחַ נְגִידִים: בִּי־נִבְהוּ שְׁמַיִם מֵאֶרֶץ בֶּן נִבְהוּ דְרָבִי
 מִדְרָבִים: וְתִמֵּד לְהִרְגַּנּוּ לֹא יִחְמוּל: בִּי־טוֹב אֶלְהִינּוּ וּמְרָה:² מִזְמוֹר
 לְדָוִד: בְּלִעֲשֹׁב וְרַע וְרַע: אָכְלוּ וְרִים כָּחוּ וְהוּא לֹא יָדַע גַּם שִׁיבָה: וְרָקָה
 בּוֹ: שָׁבַר וְרוּעַ רָשָׁע: חָגְרוּ שָׁקִים: וְהִחְלִיפוּ שְׁמֹלֵתֵכֶם: וְאַחֲלָצָה צִוְּרִי
 רִיקָם: אֲהֵב חָמֵס שָׁנָא נֶפֶשׁ: וְיִנְתֵּן חֶפֶץ בְּדוֹד מָאֵד: אֶת־מִי חֲרַפְתָּ:
 אֲשֶׁר־יָאֲדָם לֹא יִחַשֵׁב יְהוָה לוֹ עוֹן: אֶל־תִּבְטְחוּ בַעֲשָׁק:³ גַּם־תִּמְוֹל
 גַּם־הַיּוֹם: יֵצֵן קִרְיָאֲתִי וְתִמְאָנִי נְטִיתִי יְדִי וְאִין מִקְשִׁיב: אֹז יִבְקַע בִּשְׁחַר
 אוֹרָה: אֶת־מִי עֲשָׂקִיתִי: גַּם־בְּעֵינִי יִפְלֹא נֶאֱסִי־הוּהוּ: בָּאֲרוֹ בִּלְכֻנּוֹ:⁴
 אֲצַבֵּעַ אֱלֹהִים הוּא: חֹזֵק וְאֶמֶן מָאֵד: וְהוּא רֹכֵב עַל אֲתָנוּ: מִי בְחָצֵר:
 פִּתִּי וְאֶמֶן לְכִלְדָּבָר: אֲסִר־חֲנִי:⁵ אֶל־תִּבְהַל בְּרוּחְךָ לִבְעוֹס כִּי בָעַס
 בְּחִיק⁶ בְּסִילִים יִנּוּחַ: הָאִישׁ קָטַר יִקְמִירוֹן בַּיּוֹם⁷ הַחֲלָב: לִנָּה רָשָׁע וְלֹא
 יִשְׁלֹם: בְּעֶצֶם⁸ הַיּוֹם הַזֶּה: עֲשׂוֹי אִישׁ יָדַע צִיר אִישׁ שָׂדֶה: וְשִׁמְחַת בְּחֻנָּה:
 §§ 26-40. דָּרָךְ אוֹיֵל יִשָּׁר בְּעֵינָיו: אֲהַבַת עוֹלָם אֲהַבְתִּידָ: אֲוֹלַת בְּסִילִים
 מְרָמָה: אֲצִל עֲצַמָּתוֹ הִלְחִיחַ⁹ אֶת־עֲצַמָּתִי: וּבְחֻנָּתִים בְּבָחַן אֶת־הַזֶּהֱבָ:
 חֲרָשִׁי אֲנִי יִקְצְרוּהוּ: שָׁבַר עֲלִידָ אֶת־בִּלְעָם: וְאֶת־אֲסִירֵי¹⁰ לֹא בָוָה: עַל־מִי
 בִּמְחַת כִּי מִרְדָּת בִּי: בְּשָׂרִי יִשְׁכֵּן לְבָטַח: וְרוֹ¹¹ רָשָׁעִים מִרְחָם תַּעֲזוּ מִבְטָן
 דְּבָרִי קוֹב: בָּלַל יְהוָה שִׁפְתַּת כֹּל־הָאָרֶץ: בְּעָלִי: מִבְּצִירֵיהֶם תִּשְׁלַח¹²

^a The sections (of the Grammar) named are simply *more especially* illustrated than others.

¹ Disting. from חֶפֶץ. ² Qi. Inf. with *fem.* termination. ³ gray hair. ⁴ p.n.

⁵ oppression. ⁶ break forth. ⁷ Here *sacrifice*, usually *feast*. Art. omitted in poetry. ⁸ bosom. ⁹ during the (same) day. ¹⁰ Note the idiom. ¹¹ § 44. 1. r. 8.

¹² prisoners. ¹³ Otherwise וְרוֹ from וָרוֹ. ¹⁴ idiomatic, *set on fire*.

בָּאֵשׁ: לַפְּנֵי־שֹׁכֵר גָּאוֹן: לֹא־נִבְּהָ לְבִי: עֵינֵי גְבוּהִים תִּשְׁפֹּלְנָה: שׁוֹעֵר
הַעִיר: בֶּן עֶדֶן: פֶּלֶטוּי־דָל וְאֶבְיוֹן: וְעָמְדוּ רַגְלָיו בַּיּוֹם הַהוּא עַל־הַר הַחַיִּים:
מִמְּוַר־חַשְׁמֵשׁ יִקְרָא בְּשֵׁמִי: חֲגוּר חֲרָבָה עַל־יָרֵךְ גְּבוּר: חֶלֶק יְהוָה עִמּוֹ:
מַחְלָקוֹת הַבְּהֵמִים: חֲמַת־מֶלֶךְ מִלֵּאכֵי־מָוֶת: חָנָם טָמְנוּ לִי רִשְׁתָּם:¹
תָּבוֹא תַחְנֹנִי לִפְנֵיךְ: אֲשֶׁרִי כְל־הוֹסִי בּוֹ: חֶפֶץ יְהוָה בִּירוֹ יִצְלַח: הַחֲרָם
תַּחֲרִים אֹתָם: חֶרֶם בְּקִרְבְּךָ יִשְׂרָאֵל: הִפְסֵל נֶסֶךְ² חָרָשׁ: אִישׁ תְּבוּנוֹת יַחֲרִישׁ:
לֹא מַחֲשֻׁבוֹתַי מַחֲשָׁבוֹתֶיכֶם: הַשְׁבֹּתִי קוֹל חֲתָן וְקוֹל כֹּהֵל: לָחֶם לִפִּי
הַטָּף: וַיִּנָּקֶת חֶלֶב³ גּוֹיִם: בֶּן יִסָּר הַמֶּלֶךְ: דָּבָר יְהוָה הִנֵּה יִקָּר: יִרַח
יִקָּר⁴ הַלֵּךְ: תַּצְפִּנֵּהוּ שְׁלֹשָׁה יָרֵחִים: אֲרוֹן בְּרִית־יְהוָה תַּחַת יְרֵיעוֹת:
אֶל־תִּכְנֹב בְּשִׁפְחָתְךָ: פֶּשֶׁטִּיתִי אֶת־כִּתְּנֹתַי: חֲרוּשָׁה עַל־לֹחַ לִבִּי: עֵץ
פָּרִי עֲשֵׂה פָרִי לְמִינוֹ: מִה־מִּלֵּאכֶתְךָ: לֹא יִמְנַע־טוֹב לְהִלָּכִים בְּתַמִּים:
יִשְׂרִי בְּעֶרְכָּה מִסֵּלָה לְאַלְהֵינוּ: מִה־הַמַּעַל הוּא אֲשֶׁר מַעֲלָתָם בֵּאלֹהִים:
וַיִּמְלֹט אֶל־מַעְרַת עֲדָלָם⁵: לֹא־תִנָּאֵף: כָּל־הַנִּחָלִים הַלִּכִּים אֱלֹהִים:
אֶדֶק וְשָׁלוֹם נִשְׁקוּ: כָּצַל סֹלַע־כֶּבֶד: עֲגִלִּי הַזֹּהָב אֲשֶׁר בֵּית־אֵל⁶: כִּרְעָה
עֲדָרוֹ יִרְעָה: עֵצִים מֵאֲתִים: מָה עוֹ מֵאֲרִי: עֲצָמָת מִמֶּנּוּ מֵאֵד: וְאֵת⁷
עֲצוּמִים יַחֲלַק שָׁלָל: וַיַּעֲרֹךְ עָלָיו עֶרֶךְ לָחֶם: עַם־קִשְׁיָה־עֶרֶךְ הוּא: הִנֵּנִי
מִתְפַּלֵּל יְהוָה: יִפְרַח בְּיָמָיו צַדִּיק: יְהוָה סֹלֵעִי וּמַעֲזוֹדָתִי: מֵאֲדָמָה לֹא־
יִצְמַח עָמָל: יֵצֵא קוֹם וּבִקְצָה תִּבֵּל מְלִיכִים: מִמֶּנּוּ תִּקְנֹתִי: קִנְיָת בֵּיתְךָ
אֶבְלָתִנִּי: קִרְעוּ לְבַבְכֶּם וְאֶל־בְּגֵדֵיכֶם: לִפְתַּח חֲטָאת רִבְּעִי: אֲזַבְּחָה בְּאֵהָלוֹ
זִבְחִי תְרוּעָה: טָרַף בִּבְתִּי: הַבּוֹר רֶק: בְּחֹסֶד עוֹלָם חֲסַמְתִּיךָ: אֵל רַחוּם
וְחַנּוּן אֶרֶךְ אֲפִים וְרַב־חֶסֶד וְאַמֶּת: רֵיחַ בְּנֵי כְרִים שָׂדֶה: וְהִרְעַשְׁתִּי
אֶת־כָּל־הַגּוֹיִם: אַחֵר הָרוּחַ רָעַשׁ: תִּפְלֹת יִשְׂרָאֵל רָצוּנוֹ: לֹא תִרְצַח:
קָנָה רָצוֹן לֹא יִשְׁבֵּר: אִיָּה⁸ הִשָּׂה לְעוֹלָה: וַיִּקְרַע וַיַּקְבֵּשׁ מִלְּתָיו: הֵן
עָשׂוֹ⁹ אָחִי אִישׁ שָׁעָר¹⁰: אִישׁ פֶּעַל שָׁעָר¹¹: כֹּאֲשֶׁר שָׁמְמוּ¹² עָלֶיךָ רַבִּים:
אֲחֲרָיו מְדַבֵּר שְׁמָמָה: לִשְׁמָה וּלְקַלְלָהּ: חֹשֶׁךְ עַל־פְּנֵי תְהוֹם: עוֹ וְתַפְאֶרֶת
בְּמִקְדָּשׁוֹ: אֲרִזִּי לִבְנוֹן אֲשֶׁר נָטַע:

§§ 41-49. כָּל־אַלְמָנָה וַיְתוֹם לֹא תַעֲנוּן: הִבּוּ שִׁכְרִי: עַד כָּל־עַל יִלִּין

מִשְׁפָּט וּפִי רִשְׁעִים יִבְלַע־אֵנוֹן: וְהִי־תִנֶּקֶי מֵאֲלֹתִי: אֶרֶץ זָבָת¹³ חֶלֶב

¹ net. ² Here *meteth*. ³ *cstr.* of חֶלֶב. ⁴ brightness. ⁵ p.n. ⁶ with.

⁷ Note half-open syllable by special exception. ⁸ where. ⁹ defectively written.

¹⁰ i.e., Elijah. ¹¹ *astonished*, usually *desolate*. ¹² זָבָת (Part. *cstr.*).

וידבש: וימן יהוה אותה ומפתים גדלים: אסתשים אשם נפשו יראה
 זרע: כל־בזויה אתן לבו: וישבו איש תחת נפנו: ונית מצל אלהיה:
 על כל־נרות דגן: נשמי ברכה יהיו: ויהי כורח השמש וימן אלהים
 רוח קדים: וילך גיא המלח: אשיג אחלק שלל: חן וכבוד ימן יהוה:
 פנה אלי וחנני: תנה צדק לצדקה: מחץ יעוף יומם: ויהי בחצי הלילה:
 ויחר ללון מאד: חרון אפה ושינם: אל־תיראו חרפת אנוש: ויסר
 פרעה את־מטבתו: אהיה כמל לישראל: טרם יקראו ואני אענה:
 התעורר ללביא² טרף: ירוצו ולא ייגעו: יחל ישראל אליהו: אוכיחך
 ואצרכה לצידה³: הילילו כל־שתי יין: סוד יהוה ליראיו: יפה מראה:
 אל־שאול תורד אל־ירכת־בור: פן־אישן המות: גדרה שנת המלך:
 מושע ישרי־לב: אנילה באלהים ישעי: ישועה ישית חומות: ויעש
 יהוה תשועה גדולה: בקל־דרךך דעהו והוא יישר ארחתך: בוננו
 חצם על־יתר: לבלתי הותר לכם שארית: אנכי אכלכל אתכם ואת
 טפכם: בושו ונס־נכלמו כלם⁴: בסתה כלמה פני: ויבנע בעמל לבם:
 ישארו על־כתף: אודך בעמים אדני אומרו בלאמים: ולצת לבדך
 תשא: ויעש לו לשבה גדולה: ואין בידו מאומה: שרי המדינות: היותי
 עד ממהר: אל־תצא לרב⁵ מהר: לעולם לא־ימוט: המלו יהוה⁶:
 הנה אתה לעם מול אלהים: חרפתו לא תמחה: השקיני־נא מעטר־מים:
 כמה ימרוהו⁷ במדבר: בקל־הגוים אשר הדיחתך שמה: נחני בדרך
 עולם: ויהי לנחש⁸: וירא יוסף את־אחיו ויברם ויתנבר⁹ אליהם: הסירו
 את־אלהי הנבר: שלמה אהב נשים נכריות: ובא בכפו ונקבה: זכר
 ונקבה: כי שבצתים¹⁰ יקם־לון¹¹: ונתצתם את־מוזבחתם: משם אתקנה¹²:
 סלת יהיה קרבנו: סרים פרעה: מי־אלה כעב תעופינה: בעוף
 יתעופף כבודם: לעוז במעוז פרעה: טוב לנבר כי ישא על בנעוריו:
 אנכי אערבנו: לראות ערות הארץ באתם: לא יוסף¹² יבא־כך עוד
 צרל ושמא: את־בריתי הפר: בני אס־יפתוך חטאים אל־תבא: ויקח
 אחת מצלעתיו ויסגר בשר תחתנה: הנני מביא את־עבדי צמח: קיה
 קייתי יהוה: בקיר נטוי: קנא קנאתי ליהוה אלהי צבאות: אל אחת

¹ p.n. ² lion. ³ ל before. ⁴ כל. ⁵ defectively written. ⁶ To (the Lord).
⁷ How often they rebelled against. ⁸ Note use of ל. ⁹ Made himself strange.
¹⁰ sevenfold. § 35. 6. r. נתק. ¹² Note the idiom.

נֶאֱחַז בְּסִבְכָּךְ¹ בְּקִרְנֶיךָ תִּקְעוּ-כֶּכָּה הָרִיעוּ לֵאלֹהִים: וְהִקִּיתִי לָכֶם
 בְּרָכָה: לְאֲמִים וְהִגִּדְרִיק: אֵל שְׂדֵי יָתֵן לָכֶם רַחֲמִים: בְּרֶן² יִחַד כּוֹכְבֵי
 בָּקָר: וּכְאוּ צִיּוֹן בְּרִנָּה וְשִׁמְחַת עוֹלָם עַל-רֹאשָׁם: עוֹלָה לֹא תִרְצֶה:
 אֶל-תֵּט יָמִין וְשִׁמְאוֹל הָסֵר רִגְלֶךָ מִרֶעַ: הִמָּה כָּאוּ בֵּית * לָחֶם * בְּתוֹחֶלֶת
 קִצִּיר שְׁעָרִים: וְקָם שִׁבְט מִיִּשְׂרָאֵל: לֹא תִשָּׂא אֶת-שֵׁם-יְהוָה אֱלֹהֶיךָ
 לְשׁוֹא: וְיָשֶׁם עַל-שִׁכְמוֹ: הִמָּה שֶׁכָּר: וְיִשֶּׁת וְיִשְׁכְּרֶהוּ: אֵת שֶׁר הָאֲפִים
 תִּלָּה:

VOCABULARY.

אָהַב (breathe after) love. **אֲהַבָּה** *
 a loving, love. Mimetic.
אִיל * foolish, fool. **אִילָת** * *f.* folly,
 godlessness. Mn. "Evil."
אֶן (*ctr.* **אִין**) *m.* travail, nothingness.
אִין is from same *r.*
אֶת *f.* sign. Discrim. from **אֵת** sign
 of accus. which takes suffixes (**אֶת־**).
אֵד surely, only, yet.
אֵלָה * *f.* oath. R. syn. of **אָרַר**.
אֶלְמָנָה *f.* widow. Suggests "almoner."
אֶמֶץ * be strong, of good courage. Mn.
 "Amoz," (**אָמוֹץ**) father of Isaiah.
אָסַר bind.
אֶצְבַּע * *f.* finger.
אֶצֶּל (*ctr.* **אֶצֶּל**) *m.* side; *Prep.* beside.
אֶרֶז *m.* cedar. Discrim. from **אֶרֶץ**.
אָרַר curse. Syn. **אָלָה**, **קָלַל**.
אָשַׁם * trespass. **אָשָׁם** * *m.* trespass
 offering, guilt.
אֲשֵׁר * (*pl. ctr.* of **אֲשֵׁר**) Hail!
 Happy!
אֲתוֹן * *m.* she-ass. Syn. **חֲמוֹר**.
בָּהֵל * be troubled, in consternation.
בִּזְיָה * despise; *intrans.* be despicable.
בִּזּוּ plunder, strip. **בִּז** *m.* booty.

בָּחַר try, prove. *Cf.* **בָּחַר**.
בָּטַח trust, confide. **בָּטָח** *m.* trust.
בֶּטֶן *f.* belly. R. **בֶּט** = empty.
בְּלִיעַל uselessness. Mn. "Belial."
בָּלַל * mix, confound.
בָּלַע swallow up.
בַּעַל lord, husband, Baal.
בָּעַר burn, extirpate.
בָּצַר * cut off, separate. **מִבְצָר** * *c.*
 fortress. (Idea?)
בָּאוֹן *m.* majesty, pride. From **נֹה**.
Cf. **גֹּאֵי**, etc.
נָבָה * be high. **נִבְהָ** high. R. **נָב**,
נִג = be rounded up, *gibbous*.
נָגִי *m.* people, nation (rounded together).
נִיָּא valley. R. **נֹה** (rounded out).
נִלְוִלִים * *m.* idols (*r.* **נָלַל** roll), stocks.
נָם also (both — and). R. **נָמַם** = bind.
נֵן * *c.* garden.
נֶפֶן *m.* vine (crooked; **נָפ** = **נָב**).
נֶגֶן * *m.* threshing-floor.
נִשָּׁם * (*i*) *m.* shower.
דָּגָן * *m.* grain. R. **דָּגָה** multiply.
 Deriv. **דָּג** † fish; **דָּגוֹן** (fish-god)
 "Dagon."

¹ thicket.² רִנָּה.³ p.n.

דלל * feeble, poor. R. **ללל** languish.
Mn. and deriv. "Delilah," the lan-
guishing.

הנה * meditate, "imagine."

הרג murder, kill.

הרה * conceive. Disting. **תרה**.

זב * flow. Part. **זבה**, **זב**.

זר be strange. Part. **זר**.

זית (*cstr.* **זית**) *m.* olive.

זמר * sing, etc. **מזמור** *m.* psalm.
Mimetic.

זנה play the harlot, be idolatrous.

זרח † shine forth (of sun), sprout.

זרח *m.* dawn, east. R. = scatter.

זרע sow. **זרוע** *c.* arm. **זרע** *m.* seed.

Associate ideas together. R. akin
to preceding and following.

זרק * scatter, (espec.) sprinkle.

זנ or **זנ** (*r.* **זנ**) *m.* feast.

זגור * gird. Note last two radicals and
form of first.

זלב * *m.* milk (sweet). Assoc. with
next.

זלב fat. Mn. "Helbon" (**חלבון**),
celebrated for its wine: Ezek.xxvii.18.

זלה * change, exchange. Mn. "Caliph,"
vicar of Mohammed.

זלץ * draw out, off (clothing, etc.),
deliver.

זלק divide, apportion. **חלק** *m.*,

חלקה * *f.* portion, smoothness, flat-
tery. **מחלקת** * *f.* divisions, classes.

Mn. "Hilkiah" = Jehovah's portion.

חמה *f.* heat, rage. R. **יחם**, akin to
חם. Mn. "Ham."

חמל * pity, spare. Cf. *ἀμαλός*.

חמם *m.* violence, wrong. R. (**חם**) =
be hot.

חנ incline, be gracious to. Cf. **חנה**.

חן *m.* grace, favor. **חנם** * in vain,

gratis. **תחנה** † *f.* favor, supplication.

Mn. **חנה** mother of Samuel.

חסה * find refuge in, trust. R. =
hasten (to).

חפץ be pleased with. **חפץ** * *m.* de-
light. Mn. "Hephzibah": 2 Ki. xxi. 1.

חץ (*i*) *m.* arrow. **חצי** half. R. = divide.

חצר *m.* court, hedge. R. allied to last.

חרד * tremble. Syn. **רגז**, etc.

חרה be hot, angry. **חרון** * heat,
anger. R. **חר** suggests *char*.

חרם devote, destroy. **חרם** *m.* curse,
set apart (to destruction). Cf.
"Harem."

חרף reproach, despise. **חרפה** *f.*
ibid.

חרש * engrave, plough. **חרש** * *m.*
engraver, artisan.

חרש * be silent, dumb.

חשב desire, impute, reckon. **מחשבת**
thought, purpose.

חתן * join. Part. father-in-law. **חתן** †
m. bridegroom.

חבצלת * *f.* seal, seal ring, ring.

חל * *m.* dew. R. akin to **חל** hang
(stream) down.

חמן * secrete (Moses — body of Eryp-
tian).

חפ *m.* little one. R. **חפ** = trip, spring.

חם not yet, before (gen. with Imp.
and Inf.). Mn. *term*.

חפר * pluck, *tear*. **חפר** * *m.* fresh
leaf, prey, food.

יגע * be weary, labor (to weariness).

יחב * give; only Imp. **יחב**, **יחב**.

יחל * wait. Akin to **יחל**.

יכח adjudicate, correct. R. = stamp
level.

יילל * complain, howl, yell.

ינק (Hi.) give suck. Cf. **ינק** be long-
necked. Mn. "Anak."

יָסַד* found, sit together. **סֹדֶר** † *m.*
secret, mutual counsel.

יָפָה* beautiful. Mn. and deriv.
"Joppa" (Jaffa).

יָקָר* precious. Syn. **כָּבֵד**.

יָרַח* *m.* moon. R. akin to **אָרַח** wander.

יָרַח † *m.* month. Syn. **חֹדֶשׁ**.

יָרִיעָה *f.* curtain (from its motion).

יָרֵךְ* *f.* side, loin.

יָרֵכָה* *f.* side, loin.

יָשַׁן † sleep. **שָׁנָה** † *f.* sleep.

יָשַׁע save. **יֵשׁוּעַ*** (i) *m.* salvation.
יֵשׁוּעָה *ibid.* Mn. "Joshua,"
"Jesus."

יָשָׁר be upright. **יֶשָׁר** upright. Mn.
"Jasher."

יָתוֹם* *m.* orphan.

יָתַר remain over. **יֶתֶר** (i) *m.* what
is left, string of bow. R. = stretch
out.

כָּה thus, so = **כֹּה** (**כֹּכָה**).

כֹּלַל* contain, sustain. R. akin to
כָּלַל (**כָּלַל**).

כֹּן place, prepare. Mn. "Jachin"
(**יָכִין**), pillar of the temple: 1 Ki.
vii. 21.

כָּזַב † deceive, lie. **כֹּזֵב*** liar. Mn.
"Cozbi" (**כֹּזִבִי**).

כֹּחַ *m.* strength. R. akin to **יָכַח**.

כָּלַם* be ashamed. **כָּלְמָה*** *f.* shame.

כֵּן thus (upright, place, base).

כְּנַעַן* (and **כְּרַעַן**) bow. Mn. "Canaan,"
i.e. lowland.

כְּבִיל *m.* fool. R. = heavy, stupid.

כָּעַם vex, provoke. **כָּעַם** † *m.* vexation.

כְּתָנֶת* (**כְּתָנֶת**) *f.* tunic, shirt, **χιτών**.

כְּתָף *f.* shoulder. R. press. Cf. **כָּתַב**.

לָאָם *m.* people. Syn. **גּוֹי**, **עַם**.

לָוָה* (r. join) borrow, (Hi.) lend. Mn.
"Levi" (**לֵוִי**).

לָוִיחַ* (r. shine) *m.* tablet. Cf. **λαχρὸς**.

לָוִיץ* (r. stammer) mock, scorn.

לָקַט* glean. Cf. **לָקַח**; **לָקַח** lick up.

לְשָׁכָה* *f.* chamber, cell (of temple).

מְאוֹמָה* anything (whatever), from
מְאוֹם fleck, spot.

מָאֵן* (Qi.) refuse.

מָאָם despise, reject. Syn. of last.

מְדִינָה* (r. **דִּין** rule) *f.* province.

מָהֵר (Qi.) hasten. **מְהֵרָה***
f. quickly.

מוֹט* move, totter. Mn. "mote."

מוֹלֵךְ* cut off (foreskin), circumcise.

מוֹלֵךְ (**מוֹלֵךְ**) (what is) before, over
against.

מוֹפֵת* (r. **אָפַת** distort) *m.* wonder.

מָחָה* wipe out, destroy.

מִין* (r. divide) *m.* kind, species.

מַלְאָךְ (r. **לָאךְ** send) *m.* angel, mes-
senger.

מְלָאכָה *f.* business.

מִלָּה* *f.* word (poetic).

מִלַּח* *m.* salt.

מִנָּה* count, apportion, prepare. Cf.
next.

מִנֵּעַ* withhold. Cf. r. **מָן** (divide)
elsewhere.

מַסְלָה* (r. **סָלַל** elevate) highway.

מַעַט little, short.

מַעֲלָה* act treacherously, sin. **מַעֲלָל***
m. sin.

מַעְרָה* (r. **עָוָר** be deep) *f.* cave. Cf.
עָוֵר blind.

מֶרֶד revolt. Mn. "Nimrod" (**נִמְרֹד**).

מֶרֶד* (r. akin to last) rebel.

מְרָמָה* (r. **רָמָה**) *f.* deception.

נָאָף* commit adultery.

נָאָץ* despise. Syn. **מָאָם**.

נָדָד* wander. **נִדְּרָה*** separation, un-
cleanness.

נָדַח drive away.
 נָחָה * lead, direct.
 נָחַל wady, valley (with a brook).
 נָחַש * *m.* serpent.
 נָכַר be strange; Hi. recognize. נִכְרָ *
 נִכְרִי * foreigner.
 נָקַב * pierce, bore. נִקְבָּה † female.
 נָקֵה be innocent. נִקְיָ * innocent.
 נָקַם avenge.
 נִשַּׁג overtake.
 נִשַּׁק * kiss, arm (put on weapons), obey.
 נִתַּן * tear down (altars, houses, etc.).
 נִתַּח * tear away, out, down, etc.
 נִלְעַ *m.* (cleft) rock. *Cf.* צוּר.
 נִלְחַ * *c.* (fine) flour (as well bolted,
 נִלְחַ).
 נִסְרִים * *m.* eunuch, officer.
 נִעַב * (ר. עוֹב be thick) *c.* cloud. Syn. עָנָן.
 נִנְלָ * *m.* (נִנְלָה) calf (ר. = roll),
 so called as frolicsome.
 נִנְדָר * *m.* flock. R. = order, set in rows.
 נִנְוָה * cover. עוֹף *m.* bird.
 נִנְוָה (ר. עֵנָה) *f.* she-goat.
 נִנְוָה † be strong. עֵז * *f.*, עֵז *m.* מְעֻזָּה *
m. strength.
 נִנְוָה * *m.* yoke.
 נִנְוָה † be strong. עֲצוּם * strong.
 נִנְוָה *f.* bone (selfsame).
 נִנְוָה * restrain. נִנְוָה † (נִנְוָה)
 holy day.
 נִנְוָה * give security, exchange.
 נִנְוָה *f.* plain, "Arabah."
 נִנְוָה * *f.* nakedness.
 נִנְוָה put in order. עֲרֵךְ * *m.* prepa-
 ration, appraisal.
 נִנְוָה * (foreskin) uncircumcised.
 נִנְוָה * (r. separate) *m.* neck (back side).
 נִנְוָה * *m.* herb, plant.
 נִנְוָה * oppress.

נִפְאָה *f.* corner. R. open, yawn. Deriv.
 נִפְּה.
 נִפְּזַ scatter.
 נִפְּלָ be wonderful.
 נִפְּלָ smooth over, set right, intercede.
 R. separate.
 נִפְּלָ * (i) *m.* (hewn) image.
 נִפְּרָ * sprout, bloom.
 נִפְּרָ break, make void. R. פָּר divide.
 נִפְּשַׁ strip, put off.
 נִפְּתָ * entice. פְּתִי simple(ton).
Cf. פִּתַּח.
 נִצּוּד * hunt, fish. מְצוּדָה † *f.* fortress,
 etc. צִיד † game, provision.
 נִצֵּל * *m.* shadow. Mn. "Zillah" (נִצֵּלָה).
 נִצֵּל prosper.
 נִצֵּל * *f.* side, rib.
 נִצֵּמָ * sprout. נִצֵּמָ † = Messiah :
 Zech. iii. 8.
 נִקָּה (ר. be stretched) wait, hope. נִקָּה †
m. line. נִקָּה * *f.* hope.
 נִקָּר (r. encircle) *m.* wall.
 נִקָּנָ † (r. be red) be jealous. קִנְיָה *
f. jealousy.
 נִקָּר *f.* horn.
 נִקָּר rend (the garment), tear away.
 נִקָּשַׁ * attend. R. stiffen, point (the
 ear, etc.).
 נִרְבַּע * lie down, crouch.
 נִרוּחַ *c.* breath, spirit.
 נִרוּעַ * shout. תְּרוּעָה *f.* shout, hurrah.
 נִרוּץ run. Suggests in sound and (dis-
 tantly in) sense roots.
 נִרוּץ † be empty. רִיק † *adj.*, רִיקָם †
adv. vain, without
 cause. Mn. "Raca": Matt. v. 22.
 נִרְחַם (r. be soft) show mercy. רַחֲמוֹם †
 merciful. רַחֲמוֹם * *m.* womb.
 רַחֲמוֹם mercy.
 נִרְיַח *m.* savor, odor. *Cf.* רִיחַ of same r.

רִנָּן rejoice, shout. רִנָּה * *f. ibid.*

Mn. "Arnon" (אַרְנוֹן).

רָעַשׁ * tremble, quake. רָעַשׁ † *m.* earthquake.

רָצָה be pleased with. רָצוֹן *m.* acceptance.

רָצַח kill. R. רָץ = touch: רָוִץ the earth, in running; רָצָה *adhere* to one; רָצַח and רָצַץ touch hard, kill, crush.

רָצַץ * break, crush.

רֶשֶׁת * *c.* one sheep. Related to צֶמֶת as שׁוֹר is to בָּקָר.

שָׂכַר † serve for hire. שָׂכָר * wages, hire.

שָׂמָלָה † *f.* robe, garment; or שְׂמֹלֶת * *f. ibid.*

שְׂמָאל (א inserted) *m.* the left side (as the שְׂמֹלֶת was worn there).

שְׂעִיר hairy; goat.

שֵׁנָה * *m.* hair.

שֵׁנִיָּה * *f.* barley (as bearded).

שֵׁבֶט *c.* rod, sceptre, tribe.

שָׁוָא (*r.* perish) *m.* vanity. Suggests *show.*

שַׁעֲרָה * *m.* gatekeeper. Cf. שַׁעַר.

שַׁחַר * *m.* morning (gray). R. over-spread.

שֵׁכָם * *m.* shoulder. Mn. "Shechem."

שָׁכַר † drink (oneself full). שִׁכָּר † *m.* strong drink.

שָׁמָה (*r.* be stiff) be waste, astonished.

שִׁמָּה * *f.* astonishment, waste.

שִׁמְמָה *f. ibid.*

שֶׁקֶר *m.* falsehood; *adv.* falsely.

תֵּבֵל * (*r.* יָבֵל flow) *f.* world (inhabited).

תְּהוֹם * *m.* the (great) Deep. Mimetic.

תָּלָה * hang (impale). Cf. תָּלַל, תָּלַל.

תָּמוּל * (= אֶתְמוּל = מוּל, אֵת) *adv.* over against, yesterday. See מוּל.

תָּעָה wander.

תְּפָאָרַת (תְּפָאֶרֶת) *f.* beauty, glory.

תְּמִדָּה *f.* desire.

יָסַד confer, found.

מָטָר *m.* rain.

נָזַר separate.

פִּילָגֶשׁ *c.* concubine.

פָּרַד separate.

APPENDIX II.

(A). — LIST OF SYNONYMS.¹

- | | |
|---|---|
| 1. כָּשֶׁל, נָפַל, אָכַד. | 19. קָלַל (rarely), כָּרַךְ, אָרַר, אָלָה. |
| 2. חָפֵץ, בָּחַר, אָוֵה, אָהַב, אָכָה. | 20. עָנַל, חָיָה, בָּקַר, בִּהְמָה, אָלַף. |
| 3. גָּדִיב, נָגִיד, מְלֻךְ, בִּצֵּל, אֲדוֹן, רָצָה. | 21. תָּם, יָצַק, יִשָּׁר, חָסִיד, אָמֵן. |
| 4. וָכָר, נָכַר, אָנוּשׁ, אִישׁ, אָדָם. | 22. נָאֵם, מָלָה, דִּבֶּר, בָּשָׂר, אָמַר. |
| 5. חָבֵל (rarely), נָבֹל, אָרַץ, אֲדָמָה. | 23. קָוָה, קָהַל, קִבֵּץ, לָקַט, אָסַף. |
| 6. חָנָה, נִיכָל, גִּיּוֹר, בֵּית, אֶהָל. | 24. צָרַר, צָוַר, אָסַר. |
| 7. בָּסִיל, הָלַל (sometimes), אָוִיל. | 25. מָסַלָה, דִּרְךְ, אֲרַח. |
| 8. עָזָן, מָעַל, חָטָא, אָשָׁם, אָוֵן. | 26. בָּפִיר, אָרִי. |
| 9. שָׁחַר, נָר, בָּקַר, אֹר. | 27. יָסַף, אָרַךְ. |
| 10. פָּלָא, מִרְאָה, מוֹפֵת, אוֹת. | 28. חָטָא, וָכַח, אָשָׁם, אָשָׁה. |
| 11. שָׁמַע, קָשַׁב, עָנָה (answer), אָוֵן. | 29. חָמָד, אֲתוֹן. |
| 12. פָּעַם, אָחַד. | 30. צִין, מוֹצָא, בּוֹר, בָּאָר. |
| 13. חָפֵשׁ, חָזַק (HI.), אָחָז. | 31. שָׁקַר, מִרְמָה, פָּתָה, בָּזָב, בָּגַד. |
| 14. שָׁנָא, רָדַף, צָר, אִיב. | 32. שׁוּמְלָה, בָּתֵּנֶת, לָבוּשׁ, בָּגַד. |
| 15. שָׁעִיר, שָׂה, צָאן, עֹז, בָּכַשׁ, אֵיל. | 33. שָׁק, (שָׁלָמָה). |
| 16. לֹא, בָּלְתִי, אֵל, אֵין. | 34. פָּרַד, מָנָה, חָלַק, בָּקַע, בָּדַל. |
| 17. לָחַם (Q.), מָרַף, בָּעַר, אָכַל. | 35. פָּחַד, יָרָא, חָתַת, חָרַד, בָּהַל. |
| 18. יָהָה, אָלֹהִים, אֱלֹהִים, אֵל, אֲדֹנִי. | 36. רָצַח, רָצוּ. |
| 19. שָׁדִי, עָלִיוֹן. | 37. יָצָא, הִלָּךְ, דִּרְךְ, בָּרַח, בּוֹא. |
| | 38. עָבַר, סוּר, סָבַב, נָשַׁג, נָסַע, נוֹס, יָרַד. |
| | 39. (These verbs) שׁוּב, רוּץ, עָלָה, רָגַל. |

¹ The term is here used with some latitude; the object being to associate together as many of the words used in this Grammar, having a kindred meaning, as possible. Nouns and adjectives as well as verbs, are taken, if necessary, as representing roots and, generally, but one representative of a root is used, unless it be as expressing a different shade of meaning.

of motion are put together for convenience.)

36. כָּלֵם, חֲרָף, בְּזוּה, בּוֹשׁ.
37. שָׁלָל, מָרַף, בָּזוּ.
38. נָעַר, יָלַד, בָּכַר, בַּחוּר.
39. צָרַף, נָסָה, בָּחַר, בָּחַן.
40. יָחַל, חָסָה, אָמַן (Hi.), אָמַן (Qi.), תִּקְוָה.
41. רָחַם, בָּטָן.
42. שָׁכַל, יָדַע, חָכַם, בִּין.
43. מָרוּם, הָר, גִּבְעָה, גִּבְהָ, בָּמָה.
44. פָּעַל, יָצַר, חָרַשׁ, בָּרָא, בָּנָה.
- עָשָׂה.
45. קָצַר, קָצָה, בָּצַר.
46. שָׁפַלָּה, עָמַק, נָחַל, גִּיא, בִּקְעָה.
47. רִגַּל (spy out; cf. 35), דָּרַשׁ, בָּקַשׁ.
48. שְׂמוּעָה, מִלְאָד, בָּשָׂר (cf. 22).
49. עוֹר, בָּשָׂר.
50. כִּלְיָה, בִּתּוּלָה, אִמָּה, בֵּת, שִׁפְחָה, נִעֲרָה.
51. נִשְׂאָה, רוּם, גָּאוֹן.
52. פָּדָה, בָּפַר, גָּאֵל.
53. אֲנָשִׁי מִלְחָמָה (חֵיל), גִּבּוֹר.
54. יָכַל, חֹזֶק, אִמְצָן, גִּבּוֹר.
55. לָאָם, עָם, גּוֹי.
56. שָׁבָה, שְׂאִירִית, גּוֹלָה.
57. שָׁמַח, רִנָּן, רֹדֵף, גִּיל.
58. (Qi.) שָׁלֵם, (Qi.) כָּלָה, גָּמַל.
59. גָּדַח, יָרַשׁ (Hi.), גָּרַשׁ.
60. מָטַר, יָרָה (rarely), גָּשָׁם.
61. רָדַף, דָּבַק (cf. 14).
62. מִצּוּדָה, חָק, בְּרִית, דָּבַר, מִשְׁמָרִת, מִשְׁפָּט, מִשְׁמָרֵת, תּוֹרָה.
63. מִשְׁפָּחָה, יָרַע, דּוֹר.
64. עֲנִי, אֲבִיוֹן, דָּל.
65. רוּחַ, שָׂוָא, אָוֶן (cf. 8), דָּבָל, רִיקָם, חֲנָם.

66. יָדָה, נָמַר, בָּרַךְ, הָלַל (cf. 7), שִׁיר.
67. רַב, הִמּוֹן.
68. מִטְבַּח, חֲרָם, חָלַל, בָּלַע, הִרְגַּ.
- שָׁחַט, קָטַל, מָחָה, (Hi.) מוֹת, בָּרַת, שָׁמַם, שָׁחַת, (cf. 28). See 1.
69. נָחַץ, מָרַף, הִפְךָ, הִרַם (cf. 17).
- שָׁבַר, קָרַע, (cf. 33), פָּרַר, פָּרַץ, נָתַק.
70. נָחַל, נָהַר, יָאֹר, זָוַב (cf. 46).
71. גִּבּוֹר, גּוֹר, זָוַר (cf. 6).
72. קָרָא, יָלַל, (צָעַק) זָעַק.
73. פָּרַשׁ, פּוּץ, יָרַע, וָרַח.
74. גָּמַע, יָרַע.
75. שָׁפַף, רֹוַק, נָסַף, יָצַק, יָרַק.
76. (cf. 40), תִּקְוָה, קוֹ, חָבַל.
77. עֲצָרָה, מִשְׁתָּה, מוֹעֵד, חָג.
78. שָׁלֵם, שָׁבַת, עָזַב, כָּלָה, חָדַל (cf. 58), תָּמַם.
79. יָרַח, חָדַשׁ.
80. יָחַל, חָלָה, בָּכָה, חוּל (cf. 40), יָרַע (cf. 8), צָר, עָמַל, יָגַע.
81. קִיָּר, חוּמָה.
82. גָּבָא, חֲזוּה.
83. הָיָה, חֵיהָ.
84. מִשְׁאָה, חוּזֶן, חָלוּם (cf. 82).
85. שָׁנָה, חָדַשׁ, חֲלָף.
86. פָּשַׁט, חָלַץ.
87. עֲבָרָה, כָּעַם, חָרָה, אָף, חָמָה, קִצָּף.
88. רָחַם, נָחַם, טוֹב, חָסַד, חֲנִן, חָמַל.
- See 2.
89. שָׁדַד, עָשַׁק, חָמַם.
90. קָנַשׁ, נָקָה, מָהַר (Q., Ni.).
- See 21.
91. יָלַד, מָטָה (cf. 38).
92. כָּף, יָד.
93. נָתַן, יָהַב.
94. שָׁבַר, תִּירוּשׁ, יָוֶן.
95. יָדָה, יָסַר, יָכַח (Hi.), לָמַד, פָּקַד, עֲנָה, נָקַם (Qi.).
96. חוּל, (הָרָה) יָלַד (cf. 80).

97. תהוום, ים.
 98. יעד (Qi.), יסד.
 99. יסד (Ni.), יעץ.
 100. תפארת, כבוד, תמדה, יקר.
 101. נצר, נצל, (פלט) מלט, ישע, שמר, עזר.
 102. שאר, יתר.
 103. רחץ, כבם.
 104. סמך, כול.
 105. קום, עמד, (יצב) נצב, בון (Hi.).
 106. עצום, עז, כח. See 54.
 107. בה, בן.
 108. כפר, טמן, כסה, (cf. 52), צפן, סתר, (cf. 6), סבה.
 109. ספר, חרש, כתב, (cf. 44), (cf. 22).
 110. צנאר, ערף, ורוץ, כתף, שכם.
 111. קרב, בליות, נפש, לב.
 112. קנה, ערב, מכר, לזה.
 113. שלחן, לוח.
 114. ערב, חשך, לילה.
 115. לקח, לכד. See 13.
 116. נאץ, מנע, מאם, לוח, מאן. See 36.
 117. מצודה, מעוז, מנדל, מבצר, מצור.
 118. רעה, מדבר, מגרש.
 119. נגד, מול.
 120. משכן, מקדש, (אהל) מועד.
 121. פסל, מצבה, גלולים, מזבח.
 122. שיר, מזמור. See 66.
 123. מוצא, קדם, מזרח (with שמש).
 124. קנה, שכט, מטה.
 125. משכב, מטה.
 126. פעל, עבודה, מעשה, מלאכה.
 127. קטן, מעט.
 128. קרה, מצא.

129. כבד, המון, מקנה, (cf. 67), (cf. 100).
 130. סור, מרה, מרד. (cf. 35).
 131. מלך, משל.
 132. פילגש, ונה, נאף.
 133. ראה, צפה, חזה, נבט. (cf. 82).
 134. קרב, נגש.
 135. שקט, נוח.
 136. תעה, נוע, מוט, נרד.
 137. חלק, גורל, אחזה, נחלה. See 33.
 138. שלח, נטה.
 139. עולם, עד, נצח.
 140. כפר, (cf. 52), נשא, (cf. 51), סלח.
 141. נצר, סגר.
 142. צור, אבן, סלע.
 143. ענן, עב.
 144. שרת, עבד.
 145. קהל, עצרה, מועד, עדה.
 146. צאן, עדר. (cf. 15).
 147. צפור, עוף.
 148. את, עם.
 149. שאל, חנן (Hithq.), פלל.
 150. תפלה, תחנון.
 151. צמח, פרח, פרה, פתח, תלת, (cf. 7), פתה, שער.
 152. חיל, צבא. (cf. 53).
 153. ירבה, אצל, צלע.
 154. צרר, קנא. (cf. 24).
 155. בָּטָן, קרב. (cf. 111), (cf. 41), תנוף.
 156. עיר, קריה.
 157. שכב, רבץ.
 158. נשא, (cf. 51), רום. (cf. 51, 140). See 43.
 159. חוץ, רחב.
 160. פרש, רכב.
 161. קרוב, אח, רע.
 162. רפה, רפא.

163. מלא, שבע.
 164. בער, שרף (cf. 17).
 165. דגן, שבר.
 166. שפל, פגע (cf. 46).
 167. שים, נתן (sometimes), שית.
 168. שכם, קום (cf. 105).

169. נפל, שלף (Hi.).
 170. שתה, שקה.
 171. תהלה, תודה. See 66.
 172. ראשית, תהלה.
 173. ננע, תקע (tent-pin, trumpet).
 שמר, נכה, נגף. See 68, 69.

(B). — WORDS TO BE DISTINGUISHED.

אזה, אכה; עבד, אבד; עב, אב.
 אזה (cstr.), עזן (cstr.): און, אכן; אפה, אחר; אחר, אף; אח, עור. אור.
 אלה: על, אל; עין, אין; חיל, אל.
 עמי, (אם) אמי; עם, אם; עלה, אסר; עוב, אסף; עמה, אמה; אמה, ערכה, ארבע; עבר, אפר; עור, ארץ, ארו; אחרון, אהרון, ארון.
 אש, איש; ערד, ארד; ארד, ארח.
 עתה, אתה; את, את; אשה, אשה.
 בו, בוא; בת, בד; בער, באר.
 בין, בין; בקר, (בבר) בבר; בחר.
 בלע, (בלתי) בלה; בקע, בכה.
 ברך, ברח; פלל, בלל.
 בנה, גנב; גיא, גוי.
 תם, דם.
 הלך: היה, הלה; חבל, חבל.
 חמה, חמה; קלל, חלל; הלל, חלק.
 חרה, חרה; חנה, חנה; חן, חן.
 חרש, חרש.
 שבר, ובר; צור, וור; שוה, זה.
 זרק, זרע; זרח, שר; צר, זר.
 חול: קדש, חדש; קדש, חדש.
 קומה, חומה; קול, כל; חול, כול.
 חנה: בלה, חלה; כסה, חסה; חזה, (פוע) הפין, חפץ; קנא, קנה; פגע, קרב, חרב; קצר, חצר; קץ, חץ.
 פרם, חרם; קרע, קנה; קרא, חרה.
 קשב, חשב.
 ים, יום; ירה, ידה; ידע, ירה.
 ימין, ימים: (ימים, ימים) plurals.
 ירא, ירא; ישר, יבר.
 ישר, ישע; ירד, ירח: (in some forms).

קבר, כפר; קום, כון; פח, פה.
 (לה) לו, לא.
 מוט, מות; מבר, מחר; מחר, מחר.
 מלא: מטה, מטה; מכה, מכה.
 מנה: מין, מן; מלך, מלח; מלה.
 מעל (subs.), מעל (prep.), מנע.
 מצא: מעלה (locative), מעלה.
 מקנה, מחנה; משה.
 נבלה: נבל; נבל, נאף.
 נקה: נצר, גור; נוצ, נוח; נבלה.
 נחם, נחם; נחל, נחל; נקה, נכה.
 נשא, נסע; נסה, נטע; נטה.
 שלח, סלח; צלע, סלע; סלה.
 שמח, סמך; שלף.
 עת, עד: (adv.), עד (prep.).
 אות, עוד: (עד), עדה, עוד.
 עני, חמל, עמל; עצר, עור.
 עצה (subs.), ענה, ענה; עני, עני.
 פרש: פרח, פרה; פקד, פחד.
 פתח, פתה; פרח.
 צפה: צר, צרה; צמח, צמא.
 שרף, צרף; צפן.
 רוע, רוח; רצע, רצה, ראה.
 רפה, רפא; ריק, רים; רכב, רחב.
 צ, שדה; שבע, שבה, שבע.
 שער, שאר; שקל, שכל; ונה, שנא.
 שחר: שקט, שחט; שקה, שחה.
 שמש, שמה; שכם, שכב; שכר.
 תודה, תודה; תהלה, תהלה.
 תמים, תמיד.

97. תהוום, ים.
 98. יעד, יעד (Qi.).
 99. יעד, יעד (Ni.).
 100. תפארת, כבוד, חמדה, יקר.
 101. נצר, נצל, (פלט) מלט, ישע.
 שמר, עזר.
 102. שאר, יתר.
 103. רחץ, כבם.
 104. סמך, כול.
 105. קום, עמד, (נצב) נצב, כון (Hi.).
 106. עצום, עז, כח. See 54.
 107. כה, כן.
 108. כפר, טמן, כסה (cf. 52),
 צפן, סתר, (cf. 6), סכה.
 109. כפר, חרש, כתב (cf. 44),
 (cf. 22).
 110. צנאר, ערף, ורוע, כתף,
 שכם.
 111. קרב, בליות, נפש, לב.
 112. קנה, ערב, מכר, לזה.
 113. שלחן, לוח.
 114. ערב, חשך, לילה.
 115. לקח, לכד. See 13.
 116. נאץ, מנע, מאם, לויץ, מאן.
 See 36.
 117. מצודה, מעוז, מנדל, מבצר,
 מצור.
 118. רעה, מדבר, מנרש.
 119. נגד, מול.
 120. משכן, מקדש, (אהל) מועד.
 121. פסל, מצבה, גלולים, מזבח.
 122. שיר, מזמור. See 66.
 123. מוצא, קדם, מורח (with
 שמש).
 124. קנה, שכט, מטה.
 125. משקב, מטה.
 126. פעל, עבודה, מעשה, מלאכה.
 127. קמן, מעט.
 128. קרה, מצא.
 129. כבד, המון, מקנה (cf. 67),
 (cf. 100).
 130. סור, מרה, מרד (cf. 35).
 131. מלך, משל.
 132. פילגש, ונה, נאף.
 133. ראה, צפה, חזה (cf. 82), נבט.
 134. קרב, נגש.
 135. שקט, נוח.
 136. תעה, נוע, מוט, נדד.
 137. חלק, גורל, אחזה, נחלה.
 See 33.
 138. שלח, נטה.
 139. עולם, עד, נצח.
 140. כפר, נשא (cf. 51),
 (cf. 52), סלח.
 141. יצר, סגר.
 142. צור, אכן, סלע.
 143. ענן, יב.
 144. שרת, עבד.
 145. קדול, עצרה, מועד, עדה.
 146. צאן, עדר (cf. 15).
 147. צפור, עוף.
 148. את, עם.
 149. שאל, חנן (Hithq.), פלל.
 תפלה, תחנון.
 150. צמח, פרח, פרה.
 151. פתח, דלת, פתה (cf. 7),
 שער.
 152. חיל, צבא (cf. 53).
 153. ירבה, אצל, צלע.
 154. צרר, קנא (cf. 24).
 155. בָּטָן, קרב (cf. 111),
 (cf. 41), תונך.
 156. עיר, קריה.
 157. שכב, רבץ.
 158. נשא, רום (cf. 51),
 (cf. 140). See 43.
 159. חוץ, רחב.
 160. פרש, רבב.
 161. קרוב, אח, רע.
 162. רפה, רפא.

163. מָלֵא, שָׁבַע.
 164. בָּעַר, שָׂרַף (*cf.* 17).
 165. דָּגַן, שָׂבַר.
 166. שָׁפַל, כָּנַע, שָׁחָה (*cf.* 46).
 167. שִׁים, נָתַן (sometimes), שִׁית.
 168. קוּם, שָׁכַם (*cf.* 105).

169. נָפַל, שָׁלַךְ (Hi.).
 170. שָׁתָה, שָׁקָה.
 171. תִּתְּנָהּ, תִּתְּנָהּ. See 66.
 172. רָאשִׁית, תִּתְּנָהּ.
 173. תִּתְּנָהּ, תִּתְּנָהּ (tent-pin, trumpet), נָגַע.
 שָׁמַד, נָבַה, נָגַף. See 68, 69.

(B). — WORDS TO BE DISTINGUISHED.

אָוֶה, אָבָה : עָבַד, אָבַד : עָב, אָב.
 עוֹן (*ctr.*), אָוֶן (*ctr.*) : אָוֶן, אָוֶן : אָפָה.
 אָחֵר, אָחֵר : אָדָּם, אָח : עוֹר, אֹר.
 אֶלֶּה, עַל : אֵל, עֵץ, אֵין : חֵיל, אֵיל.
 עָמִי, (אִם) אָמִי : עָם, אָם : עָלָה.
 אָסַר, עָזַב, אָסַף : עָמָה, אָמָה, אָמָה.
 עָרְבָה, אָרְבַּע : עָבַר, אָפַר : עוֹר.
 אָרַץ, אָרֶץ : אָחֵר, אָחֵר, אָרֶץ.
 אִשׁ, אִישׁ : עָרַף, אָרַף : אָרַח.
 עָתָה, אָתָּה : אָתָּה, אָשָׁה, אָשָׁה.
 בּוֹ, בּוֹא : בַּת, בֵּד : בָּעַר, בָּאָר.
 בֵּן, בֵּין : בָּקָר, (בָּכָר) בָּכָר, בָּחֹר.
 בָּלַע, (בָּלְתִּי) בָּלָה : בָּקַע, בָּבָה.
 בָּרַךְ, בָּרַח : בָּלַל, בָּלַל.
 בָּנָה, נָגַב : נָיָא, גּוֹי.
 תָּם, דָּם.
 הִלָּךְ : חִיָּה, הִיָּה : חָבַל, הִבָּל.
 חָמָה, חָמָה : קָלַל, חָלַל, הִלָּל : חָלַק.
 חָרָה, חָרָה : הִנָּה, הִנָּה : חָן, חָן.
 חָרַשׁ, חָרַשׁ.
 שָׂכַר, וָכַר : צוּר, וּזֹר : שָׂה, וָה.
 וָרַק, וָרַע, וָרַח : שָׂר, אָר, וָר.
 חוּל : קָדַשׁ, חָדַשׁ : קָדַשׁ, חָדַשׁ.
 קוּמָה, חוּמָה : קוּל, בָּל, חוּל : בּוּל.
 חָנָה, בָּלָה, חָלָה : בָּסָה, חָסָה, חָנָה.
 (חָנָה) חָפֶץ, חָפֶץ : קָנָה, חָנָה, חָנָה.
 קָרַב, חָרַב : קָצַר, חָצַר : קָץ, חָץ.
 קָרַם, חָרַם : קָרַע, קָרַה, קָרַה, חָרָה.
 קָשַׁב, חָשַׁב.
 יָם, יוֹם : יָרָה, יָדָה : יָדַע, יָדָה.
 יָמִין, יָמִים : (יָמִים, יָמִים) : יָשַׁר, יָסַר.
 (in some forms) : יָשַׁע, יָרַךְ : יָרַח, יָרַח.

קָבַר, בָּפַר : קוּם, בּוּן : בָּח, בָּה.
 (לָהּ, לוֹ) : לָא.
 מוֹט, מוֹת : מָכַר, מָחַר, מָחַר.
 מָלֵא : מָשָׂה, מָשָׂה : מָכַה, מָחָה.
 מָנָה : מִין, מִן : מָלַךְ, מָלַח : מָלָה.
 מָנַע (*subs.*) : מָנַע (*prep.*) : מָנַע.
 מָצָא : מָצָא, (ה locative), מָצָא.
 מָכַנָה, מָחָנָה : מָשָׂה.
 נָבַל : נָבַל : אָנָה, נָאָה.
 נָחָה : נָצַר, נָזַר : נָזַע, נָזַח : נָבַלָה.
 נָקַם, נָחַם : נָחַל, נָחַל : נָקָה, נָקָה.
 נָשָׂא, נָסַע, נָסָה : נָסַע, נָסָה.
 שָׁלַח, שָׁלַח : שָׁלַע, שָׁלַע : שָׁלַךְ.
 שָׁמַח, שָׁמַח : שָׁמַךְ, שָׁלַךְ.
 עָתָה, עָד : (adv.) עָד, (prep.) עָד.
 אָוֶת, עוֹר : (עָדָה) עָדָה, (עָדָה) עָדָה.
 עָנִי (*adj.*) : חָמַל, עָמַל : עָצַר, עָזַר.
 עָנִי (*subs.*) : עָנָה, עָנָה : עָנִי.
 פָּרַשׁ, פָּרַח, פָּרָה : פָּקַד, פָּחַד.
 פָּתַח, פָּתָה : פָּרַשׁ.
 אָפָה : אָרַר, אָרָה : אָמָה, אָמָה.
 שָׂרַף, אָרַף : אָפַן.
 רוּעַ, רוּחַ : רָעַע, רָעָה, רָאָה.
 רָפָה, רָפָה : רִיק, רִיחַ : רָכַב, רָחַב.
 צָ, שָׂדָה : שָׁבַע, שָׁבָה, שָׁבַע.
 שָׁעַר, שָׂאָר : שָׁקַל, שָׁכַל : נָה, שָׁנָה.
 שָׁחַר : שָׁקַט, שָׁחַט : שָׁקָה, שָׁחָה.
 שָׁמַע, שָׁמָה : שָׁכַם, שָׁכַב : שָׁכַר.
 תוֹרָה, תוֹרָה : תִּתְּנָהּ, תִּתְּנָהּ.
 תָּמִים, תָּמִיד.

~~DEC 27 1895~~

~~OCT 22 '57~~

~~DEC 8 1970~~

~~AUG 31 1984~~

1.4

